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THE

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OF

## Practical Divinity,

Which have been publish'd in the

### ENGLISH TONGUE.

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In FIFTY VOLUMES.

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By *JOHN WESLEY, M.*

Late FELLOW of *Lincoln-College, OXFORD.*

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VOL. XXVI.

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THE

EXHIBITION OF THE



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ENGLISH TONGUE

In Part Volume

BY JOHN WESTLEY M.A.

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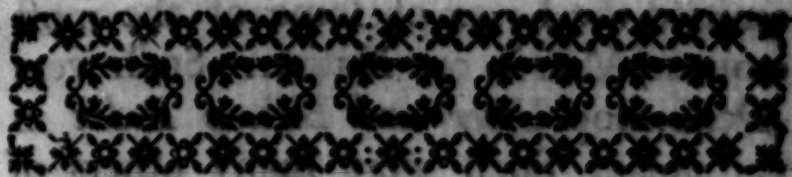
THE  
L I V E S  
OF SUNDRY  
EMINENT PERSONS.

Chiefly EXTRACTED from

Mr. SAMUEL CLARK.







TO THE

## READER.

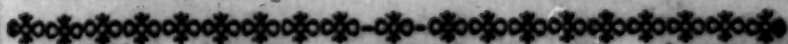
1. **I**N order to illustrate, by Examples, the Rules already laid down, I at first only designed to abridge the Lives which Mr. *Clark* had collected. But upon a closer Inspection, it was easy to perceive, many of them would not answer the Pains of abridging. Many of the Persons of whom he speaks were no ways eminent, either for Piety or Understanding. The Accounts he has given of many of the rest, contain few Matters worth relating: And even these are generally related in a low and injudicious Manner.

2. ON the other hand, I found he had omitted the Lives of some of the most eminent Men in our Nation: Such were Archbishop *Usher* and Bishop *Bedell* in particular: Such were many others of the established Church, who had no Scruple in respect of conforming both to her Doctrine and Discipline.

3. I HAVE therefore been obliged to vary from my first Design, both by omitting many Lives which Mr. *Clark* has inserted, as containing either nothing exemplary, or nothing but what occurs with more Advantage in the Lives of others; and by inserting some which he had omitted, although they were Men famous in their Generations, highly esteemed by all those who love the Image of GOD, in whomsoever it may be found.

4. PERHAPS it may be useful, as well as agreeable, to those who are broke loose from that miserable Bigotry, which is too often intailed upon us from our Forefathers, to observe how the same Spirit works the same Work of Grace in Men upright of Heart, of whatever Deno-

Denomination. These, how widely soever they differ in Opinion, all agree in one Mind, one Temper. How far distant soever they are from each other, with Regard to the Circumstances of Worship, they all meet in the Substance of all true Worship, *the Faith that worketh by Love.*



THE



Denomination. Their how widely so-  
 ever they differ in opinion, all agree in  
 one thing, one I think. Now in the  
 face of this, they are not only  
 with regard to the substance of  
 Worship, they all meet in the substance  
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 and by Love.

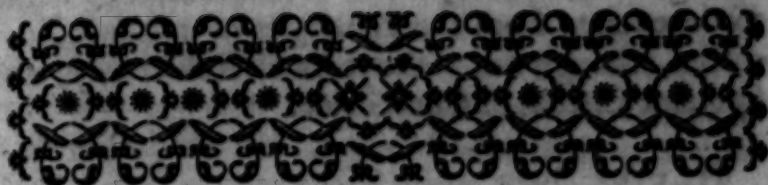
L I F E

and by Love.

THE SAMUEL CLARK

and by Love.

and by Love.



THE  
L I F E  
O F  
Mr. SAMUEL CLARK.

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WRITTEN BY HIMSELF.

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**I** SAMUEL CLARK was born in *Woolston*, in the County of *Warwick*, upon the 10th of *October* 1599. My Mother, who was a good Woman, died when I was young: My Father was a faithful and painful Minister, and exercised his Ministry for above forty Years in that Parish, with much Profit and Comfort: Under whose Wing I was trained up 'till I was about thirteen Years old; and then I was set to School in *Coventry*; which City, at that Time, flourished exceedingly with religious Ministers

Ministers and People, though for my own Part, falling into the Company of dissolute Lads, I began to degenerate from the Principles of my first Education, though not without much Reluctancy, and frequent Checks of Conscience.

HAVING spent about four Years in that School, I was by my Father carried to *Cambridge*; which University was eminent for Religion at that Time, and placed by him under Mr. *Thomas Hooker* in *Emanuel College*, which was the Puritan College; and Mr. *Hooker* one of the choicest Tutors in the University: Yet, neither there did I answer my Father's Care; for though my Carriage was in the Sight of the World blameless, yet did I not walk with GOD in my general nor particular Calling as I ought.

WHEN I was Batchelor of Arts, my Father took me from the University; and immediately after my Return home, I fell sick of the Small Pox, and was so full of them, that my Father despaired of my Recovery; yet it pleased my heavenly Father to restore me beyond his Expectation: Shortly after, I was sent for to a Gentleman in the woodland Part of the Country, to teach his Children, and to be Assistant to Mr. *Slader*, Minister of *Knowle*. After I had continued in that Family somewhat more than a Year, I was unexpectedly sent for into *Cheshire*, to be an Assistant to Mr. *Byrom*, Parson of *Thorn-ton*, with whom I continued almost two Years; and by reason of some Suits in Law wherein he was intangled, I was put upon preaching twice a Sabbath a great Part of that Time.

IN that Family I was cast upon some great Temptations: But it pleased the LORD in Mercy to hedge up my Way with Thorns, and by striking me

me with extraordinary Fear and Terror, He made me reflect upon myself, humbled me for my Sins, and by Degrees gave me some Comfort in Believing: Yet *Satan* often interrupted me in my secret Duties; and one of his Instruments was also raised up to prosecute me in the Chancellor's Court at *Chester*, for the Omission of some Ceremonies: So that receiving divers Discouragements, I resolved to leave that Place; and being importuned by some Friends at *London* to come thither, I went to *Chester* at *Michaelmas* Fair, with a Purpose of sending my Trunk to *London*, and shortly after to have followed myself: But some Inhabitants of *Wirrall*, a Peninsula beyond *West-Chester*, which had been my frequent Hearers at *Thornton*, meeting me at the Fair, importuned my coming to *Shotwick* amongst them, and would receive no Repulse.

THAT Country is about fourteen Miles long, and five broad: There were divers understanding Christians scattered up and down in it: Scarce a constant Preacher besides myself; so that, as my Maintenance came by a voluntary Contribution from all those Christians, all of them, within six or seven Miles Compass, repaired to my Ministry, both Old and Young, Men and Women, Summer and Winter; spending the Time between the Sermons in Repetition, Singing of Psalms, and Conference; and as they took extraordinary Pains for the Word, so they highly prized it, and much profited by it. I also set up monthly Sacraments, and we enjoyed much sweet Liberty and Communion in the same. And besides these publick Ordinances, we had once in three Weeks ordinarily a Day of Conference, unto which repaired all, both Men and Women, out of all the Country; and this Meeting was held by Turns at all the richer Men's Houses: In the Morning when they first met, the  
Master



Master of the Family began with Prayer, then was the Question conferred of read, and the younger Christians first gave in their Answers, together with their Proofs of Scripture for them; and then the more experienced Christians gathered up the other Answers which were omitted by the former; and thus they continued 'till Dinner-time, when they dined together with much Chearfulness. After Dinner, having sung a Psalm, they returned to their Conference upon the other Questions, which were three in all, 'till towards the Evening; at which Time, as the Master of the Family began, so he concluded with Prayer, and I gave them three new Questions against their next Meeting; which being appointed for Time and Place, every one repaired to his own Home. The Benefits which came by these Days of Conference were many and great.

*First*, HEREBY Knowledge was wonderfully increased, so that I was never acquainted with more understanding Christians in all my Life, though the best of them followed Husbandry. *Secondly*, Holy Affections, by this mutual whetting of each other, were exceedingly kindled, and kept alive. *Thirdly*, Love, by frequent Society, was nourished and increased; so that all the Professors, though living ten or twelve Miles asunder, were as intimate and familiar as if they had been all of one Household. *Fourthly*, The Necessities of the poorer Sort being made known, there was plentiful Provision made for them. *Fifthly*, The Weak were strengthened, the Mourning comforted, the Erring reclaimed, the Dejected raised up, and all of them mutually edified in their most holy Faith. *Sixthly*, Under the Pretence of these Meetings, we enjoyed the Opportunities, as Occasion was offered, of private Fasts and Days of Thanksgiving, which otherwise



wife would quickly have been taken notice of and suppressed.

IN this Place I found the first Seal of my Ministry, by being an Instrument of the Conversion of many Souls to God: Amongst these Persons I had Abundance of Comfort, by their hearty Prayers for me, intire Affections to me, and Care to provide for me. Whilst I was in this Place, God disposed of me in Marriage to an holy, humble, prudent, and sweet natured Yoke-Fellow, unto which, of all the outward Mercies I ever enjoyed from God, none is to be compared: She came of religious Parents; her Father was a faithful Minister at *Bedford* in *Warwickshire*. But after I had continued about the Space of five Years in this Place, where we enjoyed so much Happiness, the Devil raised up some of his Instruments to prosecute me in the Chancellor's Court, for the Omission of Ceremonies; who was so violently bent against me, that he would not suffer me to preach a farewell Sermon to my People. But, behold the sweet Providence of God! just at the Time when I was thus molested, there came a Letter to me from the Mayor, Aldermen, old Mr. *Fenn*, and some other People in *Coventry*, importuning me to come to preach a Lecture in that great City; divers of them having heard me not long before at *Woolston*. After I had sought to God and my Friends for Advice, I resolved to embrace that Call; but when I was to leave that People, it caused much Grief to them and me, and with abundance of Tears on both Sides, we were torn asunder.

AT my coming to *Coventry*, I was entertained with much Love and Respect; there, for a while, I exercised my Ministry: But neither there would the Devil suffer me to be quiet long; for Dr. *Buggs*, who had engrossed both the Livings, there being

but two Parishes in that great City, seeing his Hearers go from him, soon professed himself my Enemy; and having Power of both the Pulpits, denied me Entrance into either: Whereupon the Mayor and Aldermen, having another Church at an End of the Town in their Disposal, they appointed my Lecture there: But Dr. *Buggs* having his Spies to watch me, both in my Prayers and Sermons, conceived that he had gotten some Advantages against me, for some Expressions used by me in the same.

HEREUPON he became an eager Prosecutor of me before the Bishop of the Diocese, who was Dr. *Merton*, who inhibited me from preaching in his Diocese; but having a Licence from the Archbishop of *Canterbury* [ *Abbot*, ] I refused to obey his Inhibition: Shortly after the Bishop going to *London*, caused me to be cited up to the Court of Arches, whither I went, but he put in nothing against me: And when I went to him at his Lodgings, he first by Persuasions, and after by Menaces, laboured to have me relinquish the Place; yet I resolved to keep it as long as I could, and returned to *Coventry* again; where a new Mayor being chosen, who was a great Friend to Dr. *Buggs*, the Zeal of the Aldermen in standing for me, was much cooled; whereupon my Lecture fell to the Ground, and I assisted my Father every Sabbath, who lived within four Miles of the City: The Door being thus shut against me at *Coventry*, I was unexpectedly sent for by *Robert Lord Brook*, who was then a young Man, and unmarried, to bestow a Sermon upon him at his House in *Wednock Park*, not far from *Warwick*; whither, though with much Reluctancy, I went, and preached before him, and found such Approbation, that he desired me to be his Household Chaplain; but such a Life not suiting with my Estate, being married, nor with my Affections, with humble

ble Thanks I refused it, yet found him a fast and faithful Friend to me all his Life after.

ABOUT the same Time I was sought for by the Magistrates of *Warwick*, to preach a Lecture there on the Sabbaths in the Afternoon, and on *Tuesday* Mornings; but Mr. *Hall*, the Vicar of that Place, opposed it; whereupon the Bailiff and Burgessees made their Address to *Robert* Earl of *Warwick*, who was their Recorder, who sent for me up to *London*, heard me preach, gave me his Qualification to be his Chaplain; and wrote so to Mr. *Hall*, that being overawed by his Letter, he admitted of me for his Assistant: In that Place I exercised my Ministry about five years, and the LORD was pleased so to bless my Labours, that I was the Instrument of the Conversion of some Souls; as also of much Good in the Lord *Brook's* Family, who being then married, lived for the most Part in *Warwick* Castle: But these Things proved the Object of Mr. *Hall's* Envy, who caused me to be presented for the Omission of Ceremonies; yet the Bishop [Dr. *Thornbury*] being an old Man, and peaceable, dealt so fairly, that still I got off: At length, Mr. *Hall* being impatient of my Continuance, came to pull me out of the Pulpit, and by his Clamours and Noise, so interrupted me, that I was forced to give over; and Dr. *Laud* being made Archbishop of *Canterbury*, he in his old Age made a Journey to *London*, complained of me to the Archbishop; and threatned to prosecute me in the high Commission-Court: Yet it pleased the LORD so to order Things, that I heard no more of it. About this Time the Parson of *Alcester* died; and the Lord *Brook* having formerly, profered that Rectory to me, did now as freely confer it upon me; whither I went, preached to the People, and was freely and unanimously chosen by them for their

Pastor; whereupon I took Institution and Induction into the Place, and there exercised my Ministry in Peace for a Time.

AND whereas the Town was placed in the Midst of many great Papists, which made it their Rendezvous; and for Want of a powerful Ministry, the Inhabitants of the Town were much given to Swearing, Drunkenness, and Profanation of the Sabbath, opening their Shops, and selling Wares, especially Meat, publicly; it pleased God to bless my Ministry, and private Labours, for the reforming those Things: But neither did the Devil suffer me to be long in Quiet there; for the Book of sporting upon the Sabbath, came forth, and I was often enjoined the reading of it, and much threatened for the Refusal; and was the more envied, because all the Ministers thereabout submitted to the reading of it; yet it pleased God to preserve my Liberty, notwithstanding my Refusal; and the LORD added divers to the Church by my Ministry at that Time.

ALSO about that Time, I having preached largely upon the Doctrine of the Sabbath for half a Year together, it pleased God to shew a remarkable Judgment upon two of my Neighbours; who encouraged by that Book, and in Contempt of my Ministry, dared to prophane that Holy Day: The one was a lusty young Woman, Daughter to *J. Waldren*, who said that she would go to such a Green in the next Parish, and there dance as long as she could stand; which also on the Sabbath in the Afternoon she did; but as she was dancing, it pleased the LORD to strike her with a grievous Disease, whereof she died within three Days: The other was a young Man, one *Charles Bellers*. These remarkable Judgments seconding the Word,  
struck



struck a great Awe in the Hearts of many, to the restraining of them from the like Disorders. A while after came on the Archbishop's Visitation by Sir *Nathaniel Brent*, unto whom Mr. *Hall*, and some others, made many and great Complaints of me; yet by a Letter from Mr. *R. Knightly* of *Fausly* to Sir *N. Brent*, in my Behalf, it pleased God to deliver me from that Snare also. Thus through God's Mercy, I continued the Exercise of my Ministry in that Place for about nine Years; in which Time very many young Persons, both Men and Women, held their Meetings on the Sabbaths in the Evening, to repeat Sermons, and perform such Duties; others were built up in their Faith; and the Town, which before was called drunken *Alcester*, was now exemplary for Religion all over the Country; and upon all Occasions when publick Works of Mercy were called for, their Zeal and Forwardness provoked many others.

NOT long after, the Differences between King and Parliament grew so high, that both Parties betook themselves to Arms. Whereupon, after a while, upon a special Occasion, I went to *London*, and having been a while there, yet with a Purpose of returning I was one Day talking with my Sister *Sutton*, whom I met about *Mercer's Chapel* in *Cheapside*; and whilst we were talking together, came by Mr. *Thomas Clendan*, whom I had formerly known, but had now forgotten: My Sister telling me who it was, I desired her to call him back, that I might renew my Acquaintance; which she did: And as we were talking together, God by his Providence so ordered it, that there came by two of *Bennet-Fink* Parish; whom Mr. *Clendan* stopping, said to them, You want a Minister, and if you can prevail with this Gentleman, you will be well fitted. Hereupon I was requested



to give them a Sermon the Sabbath following; which I assented to, not knowing what GOD intended: There had about ten others preached before me, for the Place, amongst whom were Dr. *Holle*, old Mr. *Carter* of the Assembly, and Mr. *F. Bellars*: The chief in the Parish were for Mr. *Carter*; and whereas some of the Parish urged to proceed to a Choice, the other Party put it by till the last *Wednesday* in *May*, which was the monthly Fast; against which Time they had procured Mr. *Carter* to preach in the Afternoon; so that they were immediately to proceed to the Choice, whilst his Gifts in Prayer and Preaching had left an Impression upon the Peoples Spirits, that they might the easier bring him in. Accordingly when they were met in the Vestry, the Debate was, Who should be put into Nomination? and all agreed that Mr. *Carter*, Mr. *Bellars*, and myself, should be set down in a Paper, to which they were to make their Marks: Mr. *Bellars* had but one or two Hands; for Mr. *Carter*, there was Mr. *Greene* a Parliament-Man, and six more of the greatest of the Parish, before any appeared for me: But then a godly Man beginning, so many of the rest followed, that the Choice went clearly on my Side. All this while I knew nothing hereof, or what they were about; being not acquainted with any one in the Parish, nor employing any Friend to speak to them in my Behalf: But that Day I preached in *Fish-Street* for Mr. *J. Smart*, and in the Evening supping there, there came a Committee from *Bennet-Fink* Parish, to acquaint me with my free Election, and to entreat me to accept of the Place: Taking Notice of the concurring Providences of GOD, I durst not refuse the Call; yet reserved myself free to return to *Alcester* when the Storm was over.

THE Wars being ended, I went into *Warwickshire*, and preached on the LORD's Day at *Alcester*, and many of the People with Tears importuned my Return : During the Wars, many of the Inhabitants of the younger Sort had retired to *Warwick* for Safety ; where falling into the Company of Anabaptists, and other Sectaries, they were leavened with their Errors ; and being now returned home, they had set up private Meetings ; and many young Men, whom I looked upon before as Children begotten by my Ministry to GOD, were turned Preachers : Whereupon, before I would promise to return, I propounded some Articles to them concerning their owning me for their Pastor, which they promised ; whereupon I promised to return to them the Spring following, this being the latter End of Summer. But these Sectaries underhand wrought against me, and grew higher in the Ways of Separation ; so that finding the Love of the People towards me here, the Opportunities that I had of being instrumental to the Publick Good, and the Unlikeliness of living comfortably at *Alcester*, having provided an able Minister for them, I resigned to him, and resolved to fix at *Bennet-Fink*.

THUS, through GOD's Mercy, I continued the Exercise of my Ministry for the Space of forty Years, even 'till the A&C for Conformity took Place ; which turned me, and almost two thousand godly and painful Ministers and School-masters out of their Places. After which, though I durst not separate from the Church of *England*, yet I intermitted not my private Studies ; but spent most of my Time in reading, writing, and enlarging the Books which I formerly printed, or composing new : And if it please GOD that the Remainder of my Cases of Conscience, shall ever be printed, I doubt not but they

they will prove as grateful and useful, if not more, than any I have printed already.

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*Dec. 20, 1682.* WHEN he first came down in the Morning, he complained, that he had lain in a Fever all Night, yet found no great Alteration in himself that Day: But within two or three Days he grew very weak, and was confined to his Bed; and then the Decays of Nature fell violently upon him, so that his Strength was quite gone, and he was unable to help himself, and began to falter in his Speech, yet the Use of his Understanding remained to the last. And as upon all Occasions, at other Times he would be speaking of his Change, so now more especially his Communication was such as became a dying Person, and one that had a Sense of Eternity upon his Spirit, yea, a comfortable Assurance of his own Title to a blessed Eternity. And so upon *Dec. 25, 1682,* having blessed those that were about him, he resigned up his Soul into the Hands of his Father, and fell asleep in the LORD; being aged eighty-three Years, two Months, and fifteen Days.





TO THE  
R E A D E R.

CHRISTIAN READER,

**T**HE Author was well known to be a Man of great Sincerity, a Hater of Lying, and a great Lover of Truth, and of long Experience and great Acquaintance in many Parts of the Land, especially Cheshire, Warwickshire, and London. My Acquaintance with him hath been long, though not much, because of interrupting Distances.

ON October 23, 1642, little knowing what was doing at Edge-hill, I was preaching in his Pulpit at Alcester, on those Words, The Kingdom of Heaven suffereth Violence.— My Voice hindered me, but the Auditors heard the Cannon. That Night was past by us in sad Watching, with the Noise of fugitive Troops; The next Day, such Spectacles being rare and sad,



*sad, Mr. Clark and I rode to the Field to see what was done, where we saw the dead Bodies of Englishmen slain by one another. I after lived in Coventry, where Mr. Clark oft was; and where his very humble, godly, chearful old Father-in-law, Mr. Overton, a Minister above eighty Years of Age, was, with many other excellent Men, one of my frequent Company. Mr. Clark went to London, and there was Pastor of a small Parish, Bennet-Fink: When the King commissioned us to treat for Concord with the Bishops, he was daily with us, and had the chief Hand in drawing up the Exceptions against the Liturgy, at which I was absent.*

*IN 1662, on September 10, he married me in Bennet-Fink Church. After that, when the Lord-Keeper Bridgman, by a favourable Exposition, drew twenty non-conforming Ministers to take the Oxford Oath, he resolved to be one, that he might leave the Accusers of them as disloyal no Pretence: But to shew that he did it not for any worldly Advantage, presently left London, and lived privately at Thistleworth to his Death, bearing not only his own low Estate with Patience, but his worthy Sons also, who were Sufferers with him, ejected by the Act of Uniformity.*

*I NEVER saw him since, nor heard that he came to London, but by a Letter from him  
a Year*



a Year before he died, he told me he was eighty two Years old.

SOME deride him for writing Lives with no more Art: But I take that to be his Commendation! He did not make the Histories, but took them made by faithful Acquaintance of the Dead: And he was not to patch or paint the Dead, nor to add any Thing of his own, but to deliver naked Truth.

JOHN JANEWAY's Life and JOSEPH ALLEIN's I had a Hand in publishing and prefacing heretofore: And O that I could reach that heavenly Frame of Mind, by which they lived and died, in triumphant Joy and Praise to GGD!

I KNEW not of his epitomizing my Wife's Life; but the Manner of that tells me, he is like to be faithful in the rest: His worthy Son added his own Life, which he found written by himself.

I HAVE desired the Bookseller to reprint the Life of the Countess of Suffolk, Daughter to the Earl of Holland, written by Bishop Rainbow, yet living, as an excellent Pattern to Ladies; the Book being not easily to be got.

IT is a great Work to learn to die safely and comfortably; even the Work of all our Lives: my Turn is near, and this Preparation is my daily

*daily Study: But it is the Communication of Life, Light and Love, from Heaven that must make all effectual, and draw up our Hearts, and make us ready: For which I daily wait on GOD, at the Brink of the Grave, and Door of Eternity,*

January 6,  
1682-3.

Richard Baxter.

6 JY 64



THE



THE

L I F E

O F

# PHILIP MELANCTHON.

**P**HILIP MELANCTHON was born at *Bretta* in the *Lower Palatinate*, in the Year 1497, of honest Parents, by whom he was set to School, and afterwards sent to *Heidelberg* at twelve Years of Age. He commenced Bachelor of Arts at the Age of Fourteen, with general Approbation. After three Years Study there, the Air not agreeing with him, he removed to *Tubinge*. He always used to carry his Bible about him, reading often in it both at Church and elsewhere, yet was he carried away with the common Errors of the Times, of which himself saith, "I tremble to think with what blind Devotion I went to Images, whilst I was a Papist." He privately at *Tubinge* taught the Law, and read over very diligently all the Books of *Gallen* and *Hesiod*. He stayed in that University four Years, where he profited so much in the Arts, Tongues, and Philosophy, that he read

publick Lectures in the Schools, and was employed in overseeing the Press. He studied the Mathematics, Law, and Physick, in all which he profited much; there he commenced Master of Arts, at the Age of Seventeen.

LUTHER about that Time beginning to oppose the Pope, in *August 1518*, *Philip Melancthon* was sent for from *Tubinge*, by *Frederick Duke of Saxony*, to the University of *Wittenberg*, to teach the *Greek Tongue*. He consulted with *Capnio*, who advised him to imbrace the Invitation, whereupon *August 25* he came to *Wittenberg*. About which Time *Erasmus* wrote thus of him; "*Philip Melancthon* is a most learned and excellent *Grecian*. He is a Stripling, if ye consider his Age; but one of us, if ye look upon his Variety of Knowledge, almost in all Books. He is very exquisite in the Learning of both the Tongues. I pray *Christ* this young Man may live long amongst us; he will quite obscure *Erasmus*."

HE came to *Wittenberg* when he was but 22 Years old; there he began to expound *St. Paul's Epistle to Titus* out of *Greek*, to the great Admiration of his Hearers, who flock'd exceedingly to his Lectures, and *Luther* also was exceedingly taken with the same.

In the Year 1572 he was employed in visiting the Churches in *Saxony*. In 1529 the Elector of *Saxony* took him with him to the Convention at *Spire*, where by the Consent of the Protestant Princes he drew up a Confession of Faith with great Pains and Exactness, which by them was presented to the Emperor *Charles the Fifth*.



IN 1534, Henry the Eighth sent to invite him into England, with Promise of courteous Entertainment, and good Preferment, hoping by his Means to draw the Protestant Princes of Germany into a League with him against the Pope. But Melancthon refused to go, rendering the Reason in a Letter that he wrote to Camerarius, wherein is this Passage; *Perhaps many Things are reported amongst you concerning England, that it lieth open now for purer Doctrine: But I have Intelligence from a good Hand, that the King hath no great Care of the Affairs of the Church. Only this Good comes of his rejecting the Pope's Authority, that for the present no Cruelty is used towards those that are desirous of better Doctrine.*

WHEN the Wars for Religion broke out in Germany, he forsaw in a Dream the Captivity of the Elector of Saxony, and the Landgrave of Hesse, 15 Days before they were taken. And when Melancthon did justly bewail those sad Times, he was accused to the Emperor as an Enemy to his Affairs; whereupon the Emperor sent to Maurice the Elector to send him to him, which he refused to do. He was sent also to the Council of Trent, but whilst he stayed at Norimberg for the publick Faith, the War broke out betwixt Maurice of Saxony, and the Emperor, whereupon he returned to Wittenberg: And shortly after the Plague breaking out there, the University was removed to Tergaw: But he said, he feared not that Plague, but a far worse Plague, which threatned the Ruine of the Commonwealth. Whilst he was with the Palatine at Heidelberg he had News brought him of the Death of his Wife, who had lived piously, and lovingly with him in Wedlock thirty seven Years; at the Hearing whereof he express'd himself thus, "Farewell Kate, I shall follow thee ere long." He was



very careful before hand to prepare himself for Death, having this Distich oft in his Mouth,

*Sic ego quotidie de lecto surgo, precando,  
Ut mens ad mortem sit duce læta Deo.*

**March 27.** BEFORE his Death he was sent for by the Elector of Saxony to *Lipsick* for the Examination of those who were maintained by the Elector there for the Study of Divinity, which Examination he had held many Years. He continued in that Employment till *April 4*, at which Time he returned to *Wittenberg*.

**April 8th,** His Sickness seized upon him, whereof he died. It was a Fever, which caused him that he could scarce sleep that Night. Hereupon Doctor *Peucer*, his Son-in-law, intended to send for *Camerarius*, between whom and *Melancthon* there had been a strong Bond of Friendship for forty Years.

**April 13.** To make an End of his Writing, which he was to propose on *Easter-Day*, he followed his Study hard that Morning, which was the last Thing he wrote for his publick reading. On *Easter-Eve* he carried it to the Printing-house, after which he went to Church, and in the Afternoon went again to the Printing-house, to see how the Work went forward.

ABOUT Four that Evening he sat on the Stairs which went up into his Study, leaning upon his Elbow; at which Time *Joachim Camerarius* came from *Lipsick* to visit him, and entering into his House, found him in that Posture. They saluted each other with great Familiarity, and about Five that Evening his Fever seized on him;

so that Night he had a very grievous Fit, yet in the Morning he had a little Sleep, being *April 14, Easter-Day.* After which he rose out of his Bed, and though he was scarce able to go, yet he would have read his Lecture publicly, which his Friends dissuaded him from, considering his great Weakness.

*April 15.* BEFORE Dinner he professed his Desire to depart hence, saying, "I desire to be dissolved, and to be with *Christ.*"

*April 16.* CAMERARIUS was minded to return home, but as they sat at Breakfast together, on a sudden such a Weakness came upon Melancthon, that he desired to go to Bed, so that Camerarius laid aside his Purpose of Departure.

*April 17.* CAMERARIUS took his leave of him, commending him to GOD; whereupon Philip said, "Jesus Christ the Son of GOD, that sitteth at the Right-hand of his Father, and giveth Gifts unto Men, preserve you, and yours, and us all." This Night he was very sick, and in his Prayers cried out, "O LORD, make an End."

*April 18.* HE was much pained with the Stone: About Eight that Morning the Pastors of the Church visited him, to whom he said, "By the Goodness of GOD I have no domestic Grief to disquiet me, altho' my Nephews and Neices stand here before me, whom I love very dearly. Yet this is my Comfort, they have godly Parents, who will take care of them as I have done so long as I was able. But publick Matters affect me, especially the Troubles of the Church in this evil Age: But through GOD's Goodness our Doctrine is sufficiently explained, and confirmed." Then speaking

to the eldest Daughter of his Son-in-law, Doctor *Peucer*, he said, "I have loved thee, my Daughter; see that thou honour thy Parents, be dutiful to them, and fear God, and He will never forsake thee: I beseech Him to defend thee, and keep thee." About Nine o'Clock he spake to his Son-in-law, who was his Physician, saying, "What think you of my Disease? Have you any Hope? Speak plain." The Physician answered, "God is your Life, and the Length of your Days, to whom we commend you; but if we look at natural Causes, your Disease is dangerous; for your Weakness is great, and increaseth every Moment." "I think the same, (quoth he) and am sensible of my Weakness."

A WHILE after he made them search for some Sheets of Paper, wherein he had begun to write his Will, purposing to declare his Judgment about all the Heads of Religion, and to testify it to Posterity; but they could not be found; whereupon he began to frame it a new, sitting at a Table, but through Weakness was not able to proceed therein. Only he wrote, that he had twice formerly set down a Confession of his Faith, and a Thanksgiving to God, and to our LORD *Jesus Christ*.

His Mind was sincere and sound to his last Gasps, his Brain never more firm. Then he conferred with his Son-in-law about the Affairs of the University. About Six o'Clock Letters were brought him from his Friends at *Franckfort*, concerning the Persecution of some good Men in *France*, whereupon he said, "His bodily Disease was not comparable to the Grief of his Mind for his Friends, and for the Miseries of the Church." That Night he had very little Rest. About Two

in the Morning, he raised himself up in his Bed, saying, God had brought into his Mind again that Speech of Paul, *If God be for us, who can be against us?* After which he returned to his former Complaints of the Calamities of the Church: "Yet, saith he, my Hopes are very great, for the Doctrine of our Church is explained." And so he proceeded to earnest Prayers and Groanings for the Church, and then betook himself to rest. About Eight in the Morning, in the Presence of divers Pastors and Deacons, he made three Prayers, whereof this was one.

*O ALMIGHTY, eternal, ever-living, and true GOD, Creator of Heaven and Earth, together with thy co-eternal Son, our LORD Jesus Christ, crucified for us, and raised again, together with thy holy Spirit, who hast said, Thou desirest not the Death of a Sinner, but that he may be converted and live. As also, Call upon me in the Day of Trouble, and I will deliver thee. I confess unto Thee that I am a most miserable Sinner, that I have many Sins, and have been faulty many Ways: But I am sorry with all my Heart that I have offended Thee. I pray Thee, for our LORD Jesus Christ's Sake, who was crucified, and rose again for us, to have Pity upon me, and to forgive all my Sins, and to justify me by, and through Jesus Christ thy Son, thine eternal Word and Image, whom, by thy unspeakable Counsel, and unmeasurable Wisdom and Goodness Thou wouldst have to be for us a Sacrifice, Mediator, and Intercessor. Sanctify me also by thy holy Spirit, that I may truly acknowledge Thee, firmly believe in Thee, truly obey Thee, give Thanks unto Thee, rightly invoke thy Name, serve Thee, and see Thee gracious to all Eternity, and the almighty true GOD, Creator of Heaven and Earth, and Men, the eternal Father of our LORD Jesus Christ, and Jesus Christ thy Son, thy eternal Word*  
and



and Image, and the Holy Ghost the Comforter. In Thee, O LORD, have I trusted, let me never be confounded. Thou hast redeemed me, O LORD GOD of Truth. Keep, O LORD, and govern our Church, and Commonwealth, and this School, and give them wholesome Peace, and wholesome Government. Rule and defend our Princes; nourish thy Church, gather and preserve thy Church in these Countries, and sanctify it, and join it with thy holy Spirit, that it may be one in Thee, in the Knowledge of thy Son Jesus Christ, by, and for the Sake of this thine eternal Son, our LORD Jesus Christ. After this he rested a while.

THEN the Pastors and Deacons by turns read unto him, *Psal. xxiv, xxv, xxvi. Isa. liii.* and divers other Psalms and Chapters. After which he said, "I often think upon that Saying of St. John, *The World received Him not, but to those that received Him, to them He gave Power to become the Sons of GOD, even them that believe in his Name.* After this, for an Hour or two, he seemed to do little other than pray; and being at length asked by his Son-in-law, whether he would have any thing? he answered, "Nothing but Heaven, therefore trouble me no more with speaking to me." Then the Pastor prayed with him, and the others read again, and so about Half an Hour after Six he quietly and peaceably gave up the Ghost, having lived 63 Years, 63 Days: After he had spent in Preaching and Writing 42 Years.





THE  
L I F E  
O F  
P E T E R M A R T Y R.

**P**ETER MARTYR was born at *Vermils* in *Florence*, in the Year 1500, of an antient and honourable Family. His Mother being well skilled in *Latin*, trained him up in it from his Childhood.

He was exceeding studious, spending no Time idle. And finding that in the flourishing City of *Florence* he met with many Temptations to Luxury, at sixteen Years old he entered into a *Monastery* of *Regular Cannons* of *St. Augustine*, in *Fessule* hard by *Florence*: But that which moved him to this was, that he might have Leisure to serve God, to follow his Study, and to benefit himself, by the famous Library which was in that *Monastery*.

THERE he spent three Years in the Study of the Arts and holy Scriptures, part whereof he learned by Heart. Then he went to *Padua*, where, entering into a *Monastery* of the same Order, he continued

continued almost eight Years, in which Time he almost wholly employed himself in the Study of *Philosophy*, spending both Night and Day in Meditating, Reading, Writing, and Disputations. There he heard also the daily Lectures of famous *Philosophers*, which were Professors in that University. Mean Time spending whole Nights in the Library of the *Monastery*, with *Benedict Cusanus*, the Companion of all his Studies.

WHEN he was 26 Years old, the Fraternity of that *Monastery* called him to the Office of Preaching, and upon Tryal, his Learning, and Abilities appeared to be such, that he was honoured with the Degree of a Doctor.

HE began first to Preach in the Church of *Brixia*, and afterwards in the most famous Cities of *Italy*: In *Rome*, *Bononia*, *Firmium*, *Pisa*, *Venice*, *Mantua*, *Bergomum*, and *Montferrat*. And all the Time which he could gain from Preaching, he spent in the Study of *Philosophy* and Divinity. He preached also privately, and read Lectures in the Colleges at *Padua*, *Ravenna*, and *Bononia*.

HITHERTO he had mostly applied himself to the Study of the School-men, yet had spent some Time in reading the Fathers, but now he began to spend most of his Time in searching the Fountain, the *Old and New Testament*; and finding that to enable him thereto, the Knowledge of the *Hebrew* was necessary, whilst he was Vicar to the Prior in *Bononia*, he gat him one *Isaac*, a *Jew*, for his Master, and applied himself to the Study of that Language; and though he had little Help from his Master, yet by his singular Diligence, he attained good Skill in the *Hebrew*, and his Name grew famous in the chief Cities of *Italy*; whereupon the Superiors

periors of his Order, approving his Diligence, resolved to advance him to some greater Dignity, and so by the Consent of all, he was made *Abbot* of *Spolet*; which Office, when he had once undertaken, he carried himself so excellently therein, that he was admired of all, considering that hitherto he had been only employed in his Studies, and yet now shewed such admirable Wisdom and Dexterity in managing the Affairs of his *Monastery*.

His Prudence appeared notably in these two Examples. There were in *Spolet* two *Nunneries*, and one *Monastery* of *Augustinian* Canons Regular, where *Martyr* resided. These Houses, through the Negligence of former *Abbots*, were so corrupted with Luxury and Uncleanliness, that they were extremely hated by all Men. *Martyr* seeing this, by the Authority of his Office, reduced them quickly into Order, by teaching, admonishing, exhorting, and sometimes by using severe Castigation, so that he procured great Credit to himself, and Love to his Order.

THE other Example was this: The Commonwealth of *Spolet*, as most others in *Italy*, was divided in Factions, whereupon not only Quarrels, but Murder often ensued. *Martyr* was not ignorant hereof, and yet looking upon it as his Duty, resolved rather to hazard his Life, than to suffer Christians thus to tear one another; and it pleased God so far to bless his Labours, that all the Time of his living in that City, his Authority, Prudence, and Eloquence so far prevailed, that there was neither Fight nor Murder; no nor the least Footsteps of Faction appearing amongst the People.

AT *Spolet* he continued three Years, at the End whereof, by a publick Convention of the Superiors



ors of the Order, he was made Governor of the College at *Naples*, which for the Profits belonging to it, was of great Esteem.

IN that City, it pleased GOD, that he began to attain more Light and Knowledge of the Truth: For by his Study of the Scriptures, through the Illumination of the Holy Ghost, he began to take Notice of the Errors and Abuses which were crept into the Church; whereupon (GOD inclined his Heart thereto) he began to read some Protestant Authors, by which he confessed afterwards, he profited very much. He daily also conferred with some Friends which were addicted to the Study of the reformed Religion, to the mutual Edification of both Parties: The chief of these were *Benedict Cusanus*, his old Friend, *Anthony Flaminus*, and *John Valdesfos*, a noble Spaniard, made a Knight by *Charles V.* who after he had embraced the Truth in the Love of it, spent his Time in *Italy*, especially in *Naples*; where by his Life and Doctrine he had gained many to *Christ*; and amongst those, divers of the Nobility and learned Men.

A Church being thus, by GOD's Providence, gathered in *Naples*, *Peter Martyr* joined himself to it, and being desirous to impart that Light to others which GOD had revealed to him, he began to expound the first Epistle to the *Corinthians*, and that with great Fruit: For not only the Fellows of his College resorted to it, but many Bishops and Noblemen: But when he came to the Words of *St. Paul*, in *1 Cor. iii. 13*, *Every Man's Work shall be made manifest, for the Day shall declare it, because it shall be revealed by Fire*; and had interpreted them contrary to the received Opinion, he stirred up many Adversaries against him: For it is commonly thought that these Words imply a *Purgatory* whereat

whereas *Martyr* shewed, out of the antient Fathers, that they could not be so understood.

SUCH as were addicted to the *Pope*, could by no Means endure this Interpretation of his ; knowing that if *Purgatory* were overthrown, a great Part of their Profits would presently cease : Whereupon they accused *Martyr*, and so far prevailed, that his Lecture was put down ; but *Martyr* refused to obey this Sentence, and trusting to the goodness of his Cause, appealed to the *Pope*, and at *Rome*, by the Assistance of his Friends, he overcame his Adversaries : For at that Time he had there potent Friends, as Cardinal *Gonzaga*, *Gaspard Contarene*, *Reinold Poole*, *Peter Bembo*, and *Frederick Fregosius*, all learned Men, and gracious with the *Pope* ; who also acknowledged, that the Church needed some Reformation.

By these Men's Assistance he was restored to his former Liberty of Preaching, which yet he could not long enjoy : For before he had been three Years at *Naples*, he fell into a grievous Disease, together with his old fellow-Student *Benedict Cusanus*, who died there. But *Martyr*, by the Goodness of GOD, was (though with much Difficulty) cured. Whereupon the Superiors of his Order, seeing the Air of *Naples* did not agree with him, in a publick Convention made him general Visitor of their Order. In which Office he so demeaned himself, that good Men much commended his Integrity, Constancy, and Gravity ; and others feared him, not daring to discover their Hatred against him.

NOT long after, in a publick Convention of the Superiors of his Order, he was made *Prior* of a *Monastery* in *Lucca* : Some out of Love preferred him to this Place ; others thinking that it would

be his Ruin; for there was an antient Grudge between *Florence* and *Lucca*, the latter suspecting that the *Florentines* sought to enslave them. But *Martyr* by his excellent Learning and Virtue, did so bind the Hearts of those of *Lucca* to him, that contrary to the Expectation of his Adversaries, himself being a *Florentine*, he was no less esteemed at *Lucca* than if he had been born amongst them.

MARTYR continuing at *Lucca*, had in his College many learned Men, and many hopeful Youths, amongst whom he settled such a Discipline as might most advance Holiness and Learning. He took Care that the younger Sort should be instructed in the three Languages; and that together with the *Greek* they might learn Divinity, he daily expounded St. *Paul's* Epistles to them; and afterwards required them to read over the same; and every Night before Supper, he publicly expounded one of *David's Psalms*.

VERY many out of the City resorted to his Lectures of the Nobility and Senators. And that he might the better plant Religion in that Common-wealth, he preached to them every *Sabbath* Day: And what Fruit his Ministry had, may be discerned by this, that in one Year's Space after his Departure out of *Italy*, eighteen Fellows of that College left their Places, and the *Papacy*, betaking themselves to the reformed Churches. Many Citizens also of *Lucca* went into voluntary Exile, where they might enjoy the Gospel with Peace and Safety.

WHILST *Peter Martyr* was at *Lucca*, there met in that City the Emperor *Charles V.* Pope *Paul III.* and Cardinal *Contarène*, coming Legate  
out

out of *Germany*; who for old Acquaintance Sake, quartered with *Peter Martyr*, and had daily much Conference with him about Religion. Most Men thought he would be in no small Danger, by reason of the Presence of the *Pope*; because his Enemies would suggest something to the suspicious old Man, which might turn to *Martyr's* great Trouble.

BEING informed of the Snares that were laid for him, and being admonished by his Friends to take Heed to himself, there being many that sought his Life, he resolved to convey himself where he might be safe from the Power and Malice of his Adversaries.

So setting all Things in Order in the College, he privily departed out of the City, only with three Companions.

PURPOSING to visit his own Country, he went to *Pisa*, where to some Noblemen he administered the Lord's Supper; and meeting there with some faithful Messengers, he wrote to Cardinal *Poole*, and to some of his Friends at *Lucca*. In these Letters he shewed what great Errors and Abuses were in the *Popish* Religion, and in the *Monastical* Life, with whom he could no longer communicate with a safe Conscience. He also shewed the other Causes of his Departure, viz. the Hatred and Snares laid for him by his Enemies.

COMING to *Florence*, he met there with a godly and learned Man [*Bernardine Ochine*] who being cited to *Rome*, was going thitherwards; but being warned of the Danger by his Friends, he consulted with *Martyr*, and upon Deliberation, both of them resolved to go into *Germany*.



WHEN he came to *Zurick*, he was kindly entertained by the Ministers belonging to that City, to whom he proffered his Service; But having at this Time no Place void, they told him, they much desired his Company and Pains, but for the present had no Employment for him.

HE often used to say, that as soon as he came to *Zurick*, he fell in Love with that City, desiring of GOD that it might be a Refuge to him in this his Banishment; which Prayer was afterwards granted, though in the *Interim* GOD pleased to make Use of his Labours in other Places for his own Glory.

FROM thence he went to *Basil*, where after he had abode about a Month, he was called to *Strasburgh*, and made Professor of Divinity. There he continued five Years, in which Time he interpreted most of the Bible. He was very skilful in *Hebrew*, *Greek*, and *Latin*. He had an admirable Dexterity in interpreting the Scripture; was a very acute Disputant, and used always to express himself very clearly, knowing that ambiguity of Words is the Cause of much Contention. He lived in most intire Friendship with his Collegue, Master *Bucer*.

AT *Strasburgh*, being unmarried, he lived with his Friends that came with him out of *Italy*, being contented with a very small Stipend. For having forsaken his Country, his Honours and Riches for the Sake of Christ, he thought it unfit to trouble any about the increase of his Stipend; the rather because he was of a frugal Disposition, so that his Stipend did not only suffice, but he spared something out of that little towards the

the Support of his Friends. By the Advice of his Friends he married *Katherine Dampmartin*, who afterwards died in *England* without Issue, having lived with him eight Years. She was one that feared God, was loving to her Husband, prudent in administering household Affairs, liberal to the Poor, and in the whole Course of her Life, pious, modest, and sober. After her Death, by the Command of Cardinal *Poole*, her Body was digged up and buried in a Dunghill. But in Queen *Elizabeth's* Days, her Body was again taken up, and buried in the chief Place of the Church.

THE Occasion of *Peter Martyr's* going into *England* was this, King *Henry VIII.* being dead, and his Son *Edward VI.* succeeding, by the Advice of the Protector *Edward Duke of Somerset*, and Doctor *Cranmer*, Archbishop of *Canterbury*, he abolished the *Popish* Religion, and reformed the Church according to the Word of God; for which End he thought best to reform the Universities. And *Peter Martyr* being at this Time famous for his Learning and Skill in Affairs, was judged most fit for this Employment; whereupon the Archbishop, by the Command of the King, sent for him over; and in the Year 1547, by the Consent of the Senate of *Strasburgh*, he went into *England*. *Ber. Ochine* accompanying him, who also was sent for by the Archbishop. At their Arrival, the Archbishop entertained them in his House, using them with all Courtesy and Humanity; but after a while, the King sent *Martyr* to *Oxford*, to be Professor of Divinity, where he first began to expound the first Epistle to the *Corinthians*, because therein were many Heads laid down which concerned the Controversies of those Times.

THE *Papists*, (whereof there were many at *Oxford*) at first, patiently bore *Martyr's* Teaching, But some of them, especially the Heads of Houses, laboured to restrain the Students from going to his Lectures, yet proceeded no further. But when he came to declare his Judgment about the Sacrament, they could bear it no longer; and therefore, that they might not only procure him Envy, but bring him into Danger, they began to load him with their usual Accusations amongst the Vulgar, that he taught contrary to the Doctrine of their Fore-fathers; that he profained the Sacrament of the Altar, and did (as it were) trample it under his Feet.

THEN (without acquainting him with it) they affixed Papers upon all their Church Doors, in *English*, declaring that to-morrow there should be a publick Disputation against the real Presence of *Christ* in the Sacrament. By this Means, the Day after they filled the Schools, they disposed their Party in every Place, commanding them to make a Noise, to raise Tumults, and if Need were, to fight with any that should oppose them. Many ran to this Sight, not only of the Scholars, but of the Townsmen, some to see the Event of this Business, others to assist their Friends.

MARTYR in the mean Time being wholly ignorant of all this, was in his House, preparing himself after his usual Manner to read his Lecture, till some of his Friends (observing the unusual Concourse of People) went to him, opened the whole Business to him, entreating him not to expose himself, seeing his Adversaries seemed resolved rather with Arms, than with Arguments to oppose him. He answered, that he could not neglect his Office, that he was never the Author of  
any

any Tumults, themselves were Witnesses; neither would he now give his Adversaries any Occasion of raising a Tumult, for he would only read according to his usual Custom: For, saith he, there are many amongst them that expect the Lecture, to whom I may not be wanting. And so going towards the Schools, accompanied with his most faithful Friends, there met him Dr. Smith's Boy, who was one of those chiefly concern'd.

THE Boy gave him a Letter from his Master, wherein he Challenged him to a Disputation. Then did *Martyr's* Friends again earnestly sollicite him to return home, telling him the Danger he was running into. But he was still resolute; and so going to the Schools, when his Adversaries provoked him, he endeavoured, by a modest Speech, to quiet them, saying, that he refused not to dispute, only disliked the Time, for that he came to read his Lecture; and so having somewhat quieted them, he went on with his Lecture to the great Admiration of all. For they who before admired him for his singular Learning and Eloquence, now much more admired him for his admirable Constancy: For, notwithstanding the Murmurs of the People, and the Rage of his Adversaries, he went on without the least Change of his Colour, or Hesitation, or Trembling, or any thing else that might imply the least Fear.

HAVING ended his Lecture, his Adversaries began again with great Clamour to provoke him to a Disputation; nor would they accept of his modest Excuse, when he told them, that he would dispute, but at another Time; that he was not now prepared for it, they having concealed their Questions from him, without setting them up in publick as they used to do. To this they replied, that he  
who



who had read his Lectures about the Lord's Supper, could not be unprovided to dispute upon the same Subject. To which he again answered, that he durst not undertake such a Work without acquainting the King with it, especially seeing the Thing tended to Sedition. He told them also, that to a lawful Disputation was required, that the Questions should be agreed on; that Moderators should be appointed, by whose Judgment all Things should be determined; and lastly, that they should have Notaries to write the Arguments on both Sides; Whereas, saith he, none of these Things are ready, and besides, the Night draws on, that we shall want Time to discuss so great a Controversy.

HIS Adversaries would not be satisfied with these Reasons, but were like to fall together by the Ears: Whereupon the Vice-Chancellor interposed his Authority, requiring *Peter Martyr*, and *Smith*, to meet at his House with their Friends on both Sides, where they should agree upon the Questions, and the Time, and Order for disputing; and in the mean time he commanded the Beadles to dissolve the Assembly; and so taking *Peter Martyr* by the Hand, he led him forth, and safely conducted him to his own House. *Martyr* being delivered from this Danger, yet least he should seem to decline the Disputation, being accompanied with some of his Friends, at the Hour appointed, went to the Vice-Chancellor's House. *Smith* did the like, bringing with him Dr. *Cole*, and *Oglethorp*, and three other Doctors of Divinity. At length the Questions were agreed upon, and Time and Place appointed for the Disputation, and so they parted; and in the mean time, by their mutual Consents, the King was made acquainted with it, who against the Day, sent down his Delegates to order the Disputation aright. But *Smith* before the Day came,

came, fled first into *Scotland*, and from thence to *Lovain* in *Brabant*. Yet at the Day appointed, the Kings Delegates came. In the Presence of these, *Peter Martyr* disputed four Days with three of the Popish Doctors, wherein he shewed excellent Learning; and because the Adversaries scattered many false Reports, *Martyr* afterwards printed the whole Disputation.

Not long after, the commons in *Devonshire* and *Oxfordshire* rose in Arms, amongst whom many threatned the Death of *Martyr*, so that he could neither read his Lectures, nor safely remain in the City; whereupon, he was safely conveyed to *London*, and when his Wife and Family could not with Safety remain at his House, his Friends hid them, till the seditious Multitude were departed out of the City. For the King's raising two Armies, quickly suppressed them, punishing with Death the Ring-leaders of those Rebellions, and *Martyr* thereupon returned to *Oxford* to his wonted Labours.

BUT his restless *Popish* Adversaries, who had been formerly beaten with Arguments, and durst not again return to Arms; yet to shew their Spite, often raised Tumults before his House in the Night, throwing stones at his Door, and breaking his Windows: Wherefore the King, being careful to provide for his Safety, made him Dean of *Christ-Church*; and so, though he had formerly taken the Degree of a Doctor, yet he took it again according to the Rights of that University.

HE was much prized by the King, highly esteemed by *Cranmer*, *Ridley*, *Latimer*, *Hooper*, and all that loved the Truth. *Cranmer* made much Use of him, and his Advice about reforming the Church,  
and

and settling the Government of it: But when the bloody *Marian* days came; wherein the Church was laid waste, and holy Men shut up in Prisons; *Martyr* also was forbidden the Exercise of his Place; and commanded not to set Foot out of his own Doors, nor to carry any thing thence: Whereupon he presently wrote to his Friends, shewing what Danger he was in, pleading the *publick Faith* given to him when he was sent for by King *Edward* the Sixth; and by this Means, Leave being given him, he came from *Oxford* to *London*, repairing immediately to Arch-Bishop *Cranmer*, his intire, and old Friend: About which time a Report was spread that *Cranmer* wavered, and was ready to change his Religion; which he hearing of, set forth a Writing, wherein he professed himself ready to maintain the Doctrine which was authorized by King *Edward*, to be agreeable to the Word of God, and the Doctrine of the Apostles: And herein he was encouraged by *Peter Martyr*, whom the Arch-Bishop chose to joyn him in defending the same against all Opposers: But this was denied, and the Arch-Bishop sent to the Tower.

It was also debated in the Queen's Counsel, whether *Peter Martyr* should be imprisoned: But after Debate, it was concluded, That because he came into *England* upon the *publick Faith*, he should be safely dismissed. Whereupon, send him publick Letters signed with the Queen's own Hand, he, and *Bernardine Ochine* went first to *Antwerp*, and from thence to *Strasburgh*; where he was entertained with much Joy by his old Friends, and restored to his former Place.

YET there the Devil also raised him up Enemies, who suggested to the Senate that he differed in Judgment from the *Augustan-Confession* about

about *Christ's* Presence in the Sacrament of the Lords-Supper; Whereupon he wrote to the Senate, That there was nothing in the *Augustan-Confession* rightly understood which he did not concur with, and that if his Text at any Time should lead him to speak of that Subject, he would do it with such Modesty that it should be offensive to none. With this Answer the Senate was well satisfied; yet his restless Adversaries did nothing but asperse him, and seek his disgrace; first more privily, and then more openly, which made him think upon a Remove; and God in his wise Providence so ordered it, that about that Time *Pellican* dying at *Zurick*, the Senate chose *Martyr* in his Room, and presently sent for him to come to them. In the Year 1556 (to the great grief of his Friends,) he departed to *Zurick*, *John Jewel* (afterwards Bishop of *Sarum*) accompanying him.

THERE he was entertained with much Joy, both by the Senate, Ministers, and all good Men: He at first resided with his old Friend *Bullinger*, with whom he lived with intire Friendship, which continued to their Death. Also by his sweet and holy Carriage, he won the Love of all; insomuch that the Senate, to shew how highly they esteemed him, made him free of their Commonwealth.

HE had buried his Wife in England, whereupon, at the Desire of his Friends, six Years after the Death of his former, he married *Catherine Marrend*, who for Religion had left her own Country, and had a good Testimony of the whole Church.

As he was highly prized by them of *Zurick*, so he loved them exceedingly, as may appear by two Examples. *Celsus*, the Pastor of the *Italian* Church at *Geneva* being dead, many of that Congregation



gregation having been *Martyr's* old Disciples, and very dear to him, chose him to be their Pastor, and sent to request his coming to them; many also of his old *English* Friends that lived as Exiles there, much pressed it: Yea, and *Calvin* also wrote to him, desiring him to embrace the Call. *Martyr* being thus importunately pressed to remove thither, and having many Engagements to incline him that way, yet referred the whole matter to be determined by the Senate and Ministers at *Zurick*, and they denying to part with him, he resolved to stay, notwithstanding all Sollicitations to the contrary: And afterwards, when in Queen *Elizabeth's* days, he was much importuned to return into *England*, and had large Proffers made him from the Queen, yet he would not Leave his Flock till his Death.

AND how ready he was to be serviceable to other Churches, may appear by this Example: The Year before his Death the King of *France* had appointed a Meeting of the Bishops and Nobility at *Passy*, whereupon they of the reformed Religion in *France*, thought it was a very seasonable Time to procure a Conference about Religion, which might tend to the Peace and Liberty of the Church: Upon this the Churches chose certain Delegates, which should move for the Liberty of Religion: And they chose many learned Men who should dispute with their Adversaries; and because the singular Learning, and Dexterity of *Peter Martyr* in disputing was sufficiently known, they in the first Place made Choice of him for one, and sent to *Zurick*, to try his Willingness to accept of that Employment; when he had declared his Readiness, shortly after came Letters from the King, Queen's Mother, the King of *Navar*, the Prince of *Conde*, and the Admiral *Coligni* to the Senate of *Zurick*, to desire them to send *Martyr*; withal sending him a safe Conduct; whereupon

upon he undertook the Journey, and when he came to *Poffy*, he made an Oration to the Queen, exhorting her to seek, not only the Quiet of *France*, but of other Churches, by promoting true Religion, shewing also what a Blessing she might expect from God thereby.

THE Queen entertained him kindly, and so did the King of *Navarre*, the Prince of *Conde*, and the Admiral of *France*: But the Cardinal of *Lorraine* sought to hinder the Disputation all that possibly he could; yet when he could not prevail, five of each Party were chosen to dispute about the Lord's Supper in private, having only two Notaries present; and after several Days Disputation, something was drawn up as the Result of all, which, with some Explanations, *Beza*, *Marlorat*, *Martyr*, *Spina*, and the Lord of *Sole* subscribed to: But when the same was presented to the Cardinal, and *Papish* Bishops, they complained of their Disputants as having consented to that which was *Herisy*; and so by their Authority they brake off the Disputation, and departed: Whereupon *Martyr* addressed himself to the Queen, seeing he was like to do no Good there, desiring License to depart, which she consented to, and he returned to *Zurick* with a large Testimony of his worthy Carriage, and a Guard from the Prince of *Conde* and the *Admiral* for his Safety.

THUS having worn out himself with indefatigable Labours, and having his Spirits much exhausted with Grief for the afflicted Condition of the Churches of *France*, he fell sick of a Fever, made his *Will*, and to his Friends that visited him, he spake chearfully and comfortably, telling them his Body was weak, but inwardly he enjoyed much Peace and Comfort. He made an excellent Confession

of his Faith, concluding thus, *This is my Faith, and they that teach otherwise to the withdrawing Men from GOD, GOD will destroy them.* He gave them his Hand, and bid them farewell, and commending his Soul to GOD, he slept in the LORD, and was buried honourably in the year 1562, and of his Age 62.



to the young men of his time, who were  
 in the midst of the Reformation, and  
 were seeking for the truth, and for the  
 comfort of their souls. He was a man  
 of great piety, and of great learning,  
 and he was a man of great courage,  
 and he was a man of great faith.



# THE L I F E OF JOHN CALVIN.

JOHN CALVIN was born at *Soissons*, a City of *France*, June 6, 1509. His Father's Name was *Gerard Calvin*, his Mother's *Joan Franco*, both of good Repute, and of a competent Estate. *Gerard* was a very prudent Man, and well esteemed of. He gave his Son a liberal Education from his Childhood.

From the Grammar School, he sent him to *Paris*, and placed him with *Maturinus Corderius*, a Man well esteemed both for his Probity, and Learning.

His Father from the Beginning, designed him to the Study of Divinity, which he judged him to be much inclined to, being religiously addicted from his Childhood, and a severe Reprover of his School-Fellows Faults. And being thus resolved, he procured a Benifice of the Bishop for him, in *Soissons*, in which Place *John* before his Ordination preached divers Sermons to the People. But this Purpose of his, was afterwards altered; for his Father seeing



ing the Study of the Law was a surer Step to Riches and Honour, altered his Mind, and his Son growing into Acquaintance with a certain Kinsman of his, was by him instructed in the true Religion, whereupon he addicted himself to the Study of the sacred Scriptures, and began to abominate the superstitious Services in the *Papish* Church.

UPON this Occasion he went to *Orleans*, where *Peter Stella*, the most famous Lawyer in *France*, read his Lectures, whose Auditor *John Calvin* was, and in a short Space wonderfully profited: So that many Times, occasionally supplying his Master's Room, he rather seemed a Doctor, than a Learner of the Law: And when he was about to depart, all the Professors in that University, proffered to bestow the Degree of a Doctor upon him. But all this while he neglected not the Study of the sacred Scriptures, insomuch as few in that City, that were addicted to the Reformed Religion, but came to him to be satisfied in their Doubts. And some that were intimately acquainted with him at that Time, testified, that his Manner was constantly to continue his Studies till Mid-night, and in the Morning so soon as he wakened, to ruminate what he had read Over-night, whereby he fixed it in his Memory, neither would he suffer himself to be disturbed during the Time of his Meditation: And the better to fit him for his Studies. he always supped very sparingly. By which Practice he attained to excellent Learning: Yet withall, contracted many Diseases.

WHILST he was employed in these Studies, he neglected not that of Divinity, so that he preached divers Sermons in a Neighbour Town. But whilst he was thus busied, News came to him of his Father's Death, which called him back into his own Coun-

Country. Having settled his Affairs there, he went to *Paris*, being now about twenty-four Years old. After a few Months Stay at *Paris*, he grew acquainted with all that professed the Reformed Religion; and amongst the rest with *Stephen Forgeus*, a famous Merchant, who afterward sealed the Truth with his Blood.

FROM hence forward, at the earnest Request of all those that held their private Meetings in *Paris*, he laid aside all other Studies, and wholly applied himself to that of Divinity. At this Time *Nicholas Cope* was Rector of the University at *Paris*, who being to make an Oration on *All-Saints* Day, at the Instigation of *John Calvin*, spake of Religion more purely and clearly than he used to do. This the Parliament of *Paris* was angry at, insomuch as they cited him to appear before them, which accordingly he was about to do; but as he went, some of his Friends advised him to take Heed of his Adversaries; whereupon he returned Home, and immediately after left *France* and went to *Basil*.

THE Officers sent by the Parliament, searching for *Cope*, went into *Calvin's* House, who by chance not being at home, they ransacked his Study, and amongst his Papers found many of his Friends Letters, which had like to have endangered the Lives of many. But it pleased God to divert that Storm by the prudent and pious Diligence of the Queen of *Navarre*, the only Sister of King *Francis*, a Woman of an admirable Wit, and exceeding tender of the Professors of the Reformed Religion. She also sent for Mr. *Calvin* to her Court, used him very honourably, and heard him gladly. But Mr. *Calvin* finding *Paris* too hot for his Abode, went to *Xantone*, where sojourning with

a Friend, at his Request he drew up short Admonitions, which were dispersed amongst certain *Priests* to be taught to their People, that so their People might by little and little be drawn to searching out the Truth.

PURPOSING to bid adieu to *France*, and travelling through *Lorrain*, he went towards *Basil*: But being not far from the City of *Meton*, they fell into great Straights, for one of their Servants who had gotten all their Money, being mounted upon a lusty Horse, ran away from them, and could by no Means be overtaken, so that they were fain to send their other Servant to borrow ten Crowns, which with much ado carried them to *Strasburgh*, and from thence to *Basil*.

SOME Time after, he had a great Desire to visit the Dutchesse of *Ferrara*, the Daughter of *Lewis XIIth* of *France*, a Woman famous for her Piety, and thereby also to have a Sight of *Italy*. To her therefore he went, and endeavoured to confirm her in the Truth, so that she loved him dearly all his Life, and after his Death honoured his Memory.

RETURNING out of *Italy* he came into *France*, where he settled his Affairs, and taking along with him his only Brother, he intended to return to *Basil* or *Strasburgh*; but all other Ways being stopped, by reason of Wars, he went to *Geneva*, without any Purpose of staying there. Yet presently after it appeared, that it was so ordered by Divine Providence: For a little before, the Gospel of *Christ* was brought into that City by the Labour and Industry of two excellent Men, *William Farrell*, and *Peter Viret*.

CALVIN

CALVIN hearing of these worthy Men went to visit them, to whom Master *Farrell* spake much to perswade him rather to stay with them at *Geneva*, than to go any further. But when he saw that Persuasions would not prevail, he said thus unto him; *I protest unto thee in the Name of the Omnipotent GOD, that if thou proceedest to frame Excuses, and will not join with us in this Work of the LORD, the LORD will curse thee, as seeking thy own, rather than the Things of Jesus Christ.* Calvin being terrified with this, submitted to the Judgment of the *Presbytery*, and of the Magistrates, by whose Suffrages, together with the Consent of the People, he was chosen not only their Preacher, but also Professor of Divinity: The first he refused, the second he accepted of in 1536, in the Month of *August*.

THEN did Mr. *Calvin* publish a Form of Christian Doctrine, and a Catechism, containing the chief Heads of Religion, and a publick Scribe reading them, the Senate and People of *Geneva* swore together to those Heads of Christian Religion and Discipline.

ABOUT the same Time, observing that there were many in *France* that knew, and were convinced of the Truth, and yet indulged themselves, as if it were enough that they reserved their Hearts for *Christ*, though they were present at the *Popish* Services, he published two elegant Epistles: One to exhort the flying Idolatry: The other, of the *Popish Priest-hood*. But whilst he (*Calvin*) was thus employed, he met with grievous Seditions at Home.



THE Gospel indeed was entertained, and *Papery* abjured in *Geneva*; but many were not reformed from the profane and scandalous Courses which they had learned of the *Popish Clergy*; and the antient Feuds amongst the chief Families were not yet laid aside. These at first were gently admonished, and when that prevailed not, more sharply reprehended; and when yet they continued stubborn, and the City, by the Factions of private Persons, was divided into Parties, *Fariell*, *Calvin*, and *Caroldus*, did openly profess that they could by no Means administer the LORD's Supper to Persons who were at such bitter Enmity amongst themselves.

UPON this Occasion the *Syndics* which were chosen for that Year at *Geneva* (who for the Time are the chief Magistrates) assembling, the Captains of the seditious Persons, so far prevailed, that these three worthy Servants of *Christ* were commanded within two Days to depart the City. When this Decree was brought to *Calvin*, he said, *Truly if I had served Men, I should have had but an ill Reward; but it is well that I have served Him who doth always perform to his Servants what He hath once promised.*

WHO would not have thought, that this Business must needs have brought Destruction upon the Church of *Geneva*? But the Event shewed the wonderful Wisdom of GOD; partly in employing the Labours of these his Servants elsewhere, by variety of Experiences to fit them for greater Employments; partly that the seditious Persons in *Geneva*, overthrowing themselves by their own Violence, that Church might be purged from many Pollutions. So wonderful doth GOD shew himself  
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in all his Ways, especially in the Government of his Church.

CALVIN went to *Basil*, and thence to *Strasburgh*; where, by the Desire of the Senate, he was made the Professor of Divinity, which Place he discharged with the great Applause of learned Men; and by the Consent of the Senate, planted the *French* Church there, and settled Discipline in it. Thus was the Expectation of Satan frustrated, *Calvin* settled in another Place, and a new Church erected.

AT this Time Cardinal *Sadolet*, a Man of great Eloquence, seeing the Flock deprived of such able and vigilant Shepherds, thought it a fit Time to ensnare them; for which End he wrote Letters, directed to his dear Friends (as he called them) the Senate, Council, and People of *Geneva*, in which he omitted no Arguments, whereby he might persuade them to return into the Bosom of the *Romish* Church. There was no Man in *Geneva* that would undertake to answer the same; so that probably these Letters would have done much Mischief, but that they were written in a foreign Language. But when *Calvin* had read them, forgetting all the Wrongs which had been done him, he returned an Answer so speedily and eloquently, that the Cardinal despairing of accomplishing his End, wholly gave over his Design.

Mr. *Calvin* continued at *Strasburgh* to the Year 1541. In the which the Emperor *Charles* the Fifth assembled two Diets, the one at *Worms*, the other at *Ratisbon*, for composing the Differences about Religion: At both which, Mr. *Calvin* was present, to the great Advantage of the Churches, and where he was most lovingly entertained by *Philip Melancthon*, and *Gasper Cruciger*. He also had

had much private Conference with them about the Sacrament of the Lord's Supper, and they could not but approve of his Opinion therein.

BUT now the Time was come wherein the LORD purposed to shew Mercy to his poor Church at Geneva: For one of the *Syndics*, who had promoted the Decree for their Banishment, did so misdeemean himself, that being found guilty of Sedition, whilst he thought to escape out at a Window, he fell down, and so bruised himself, that within a few Days he died. Another of them had his Head cut off for a Murder: The other two having done the Common-wealth much Dis-service in an Embassy wherein they were employed, were fain to fly their Country, and were condemned in their Absence.

THOSE evil Instruments being removed, the City of Geneva began to call for *Parrell* and *Calvin*; But when by no Means they could recover *Parrell*, they used all their Endeavours to procure *Calvin*; and for that End sent Embassadors to *Strasburgh*.

THE Senate of *Strasburgh* were exceeding unwilling to hearken to it; and *Calvin* himself, abhorring to enter into new Troubles, and finding the LORD blessed his Ministry at *Strasburgh*, did absolutely refuse to return. Besides *Bucer*, and the other Pastors, did profess their great unwillingness to part with him.

BUT the *Genevians* still pressing hard for him, *Bucer* at last thought their Requests should be condescended to, which yet was not granted by Mr. *Calvin*, till they had urged him with the Judgment of GOD in case he refused, and with the Example of *Jonah*. This falling out just at the Time when  
Calvin.

*Calvin*, with *Bucer*, was going to the Diet at *Ratisbon*, his Return was delayed for a Time; and in the mean Time the *Genevians* obtained *Peter Viret*; and indeed this made *Mr. Calvin* far more willing to return, when he saw that he was to have such a Collegue.

So after some Months *Mr. Calvin* went to *Geneva*, Sept. 13, 1541, being singularly welcomed by the People, and especially by the Senate, who acknowledged the wonderful Mercy of God towards them, in restoring him to them. And whereas the Senate of *Strasburgh* had decreed, that after a Time he should return to them again, they of *Geneva* would never give over till they had reversed that Decree, which at last was yielded to by them of *Strasburgh*, yet with this *Proviso*, that that Pension which they had settled upon him should still be continued to him. But *Mr. Calvin* could never be persuaded to receive it, caring for nothing less than for Riches. *Mr. Calvin* being thus restored to his Church, and perceiving that the City needed such Bridles, he professed that he could not comfortably exercise his Ministry amongst them, except together with the Doctrine of the Gospel, they would embrace the *Presbyterian* Government, for the well regulating of the Church. Hereupon *Elders* were chosen, and a Model of Government was drawn up.

His ordinary Labours were these: Every other Sabbath he preached twice; Monday, Tuesday, and Wednesday, he read his Divinity Lectures. Every Thursday he assisted in the Consistory for the Exercise of Ecclesiastical-Discipline. On Fridays he read a Lecture for the clearing hard Places of Scriptures. Besides which, he wrote many Commentaries upon the Scriptures; answered many

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ny Adversaries to the Truth; wrote many Letters to sundry Places. So that we have Cause to wonder how it was possible for one Man to undergo so many Busineses.

BESIDES his forementioned Labours, he had also the Charge and Business of a Family; and many foreign Busineses; for God so blessed his Ministry, that from all Parts of the Christian World he was sought to, partly for Advice in Matters of Religion, and partly to hear him preach: So that at the same Time there was an *Italian* Church, an *English* Church, and a *Spanish* Church, so that the City seemed too little to entertain all that came to it for his Sake.

THE Year following, viz. 1542, Master Calvin met with many Afflictions, some at home, but especially by the Fury of the Adversaries of the Truth abroad, in *France* and *Italy*, whence they drove away many Professors of the Gospel, for the comforting of whom he laid out himself exceedingly, writing many encouraging Letters every Way, both to those that were escaped, and to those that yet remained within the Lions Jaws.

IN 1545 the Plague increasing in the City, and neighbour Villages, seemed as if it would devour all before it; and Covetousness so prevailed with the poor People, who were employed to attend the Rich in their Sickness, and to cleanse their Houses, that by a horrible Conspiracy amongst themselves, with a pestilentious Ointment, they anointed the Posts, Thresholds and Doors of many Houses, whereby a more grievous Pestilence ensued. These wicked Instruments of the Devil had bound themselves by Oath, that by no Torments they should confess their Wickedness: Yet many  
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of them being taken in the City and Villages were punished according to their Deserts.

THIS Year was also infamous by that abominable and cruel Edict which the Parliament of *Aquitane* set forth against the poor *Waldenses* of *Merindol*, *Cabriers*, and those Parts, whereby unheard of Cruelties were exercised, not against some few, but against all of them, without any Distinction of Age or Sex.

SOME of these that escaped, flying to *Geneva*, *Calvin* was the more afflicted for them, and careful of them, because, a little before he had written consolatory Letters to them, and sent them faithful Pastors, and had also (where they were in Danger before) preserved them by his Intercession to the *German* Princes.

THE next Year, 1546, one of the Senators, in a publick Assembly of the People, blamed *Calvin* as one that taught false Doctrine; suborned (as was supposed) by two of the College of Pastors, both of them being Drunkards, and therefore fearing the Severity of the Laws. But Mr. *Calvin* made little Account of this. Yet the Man that accused him was called before the Senate, and his Cause being heard, was condemned for Slander, and those two drunken Ministers which had set him on, were removed out of their Places.

THE Troubles of this Year being ended, the next Year, which was 1547, proved far worse, indeed that Age saw not a more calamitous Time then that was: The Churches of *Germany* seeming to be utterly subverted, the Protestant Princes taken, and Cities yielding up themselves, after so great Labour used, and so great Difficulties passed

through, in planting the Gospel amongst them. With what Grief Mr. *Calvin* was afflicted for the Desolations of the Churches, is not easy to express, especially if we consider that great Affection which he bore to them, tho' far remote from him, which indeed was no other then if he had bore them all upon his Shoulders. Indeed, he was wonderfully grieved when he heard of those holy Men, his worthy Friends *Philip Melancthon*, *Bucer*, *Peter Martyr*, &c. in so great Danger that they seemed nearer Death than Life.

In the Midst of these Contentions the Church of *Geneva* did wonderfully increase, and Mr. *Calvin* was very solicitous to entertain and provide for such as were banished for the Name of *Christ*.

In the Year 1550, the Church of *Christ* enjoyed Peace, and then it was decreed in *Geneva*, that the Ministers, not only in their Sermons, which many neglected, and others heard with small Profit; but from House to House should divide the City amongst them, and require of every Family an Account of their Faith; by which Means it is scarce credible what Profit came to the People.

In the Year 1553, *Michael Servetus* having published a Book stuffed with Errors, was at *Vienna* cast into Prison for the same. But making an Escape, he came to *Geneva*, thinking to pass further, but being discovered, and *Calvin* acquainting the Magistrates with it, they cast him into Prison. Much Means was used to bring him to Repentance; but when he would not be brought to Recantation, he was condemned to Death, and upon the 27th of *October* burned alive.

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ABOUT this Time a grievous Calamity beset the Church of *England* by the Death of King *Edward* the Sixth, which was a grievous Wound to all the Reformed Churches.

Soon after the Care of the *English* Exiles lay heavy upon him, some of them were come to *Embsden*, and others to *Frankfort*, all sending to *Calvin* for Advice and Counsel. How great Pains he took this Year for several Churches, may appear by the Multitude of Epistles wrote by him, by which he stirred up many Noblemen to embrace the Gospel, and strengthened many of the Brethren, some of which were in extreme Danger, and others already cast into Bonds.

THE next Year, 1556, a Tertian Ague seized upon Mr. *Calvin* as he was preaching. Hereupon many false Rumours were spread Abroad, which were so grateful, especially to Papists, that at *Soissons*, his own Country, the Priest had returned publick Thanks for his Death: But the Prayers of good Men prevailed for his Health, and he was so far from dying of that Disease, that being increased in Strength, he undertook a longer Journey than he was used to do, viz. to *Frankfort*, being invited thither to pacify some Controversies, which were sprung up. Returning Home, though something impaired in his Health, yet remitted he Nothing of his daily Labours, publishing the next Year his Commentaries upon the Psalms.

AT this Time a grievous Persecution rising at *Paris*, it was a great Affliction to Mr. *Calvin*; many being taken when they were assembled in *St. James's-Street*, for the Celebration of the Lord's-Supper, being about Eighty in Number, the rest escaping by the Benefit of the Night;



who the next Morning were led to Prison, loaden with Scorns and Reproaches, though some of them were noble Women of good Account. Against these Sheep of *Christ* the King's Anger was inflamed, not only by those about him, but by the very occasion of the Times : For this fell out at the same Time when the King's Army had received such a notable Defeat at St. *Quintin* : Besides these Persons were forced to meet in the Night, because they could not do it in the Day, which further irritated him : Hereupon those old Scandals were raised against them, who charged the Christians as the Cause of all the Evils which beset the Kingdom.

THERE were also some false Witnesses suborned against them, which the credulous Multitude was too apt to believe ; there were therefore seven of them brought forth to be burned, amongst whom there was a noble Woman, who with six others shewed admirable Patience ; and whereas they were accused for promiscuous Whoredoms at their Meetings, a learned Man, who had lately been their Pastor, easily confuted those Lyes, and the *German* Princes interceding in their Behalf (which Mr. *Calvin* procured with admirable Celery) the Tempest was in a good Measure blown over.

IN *October*, Mr. *Calvin* was taken with a *Quartan* Ague, which though it held him but eight Months, yet so debilitated his lean, and overworn Body, that he never thoroughly recovered his Health again : Yet all this Time, though his Physicians warned him, and his Friends dissuaded him, did he continually busy himself Night and Day in dictating, and writing Letters every Way,

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often saying, *That nothing was more troublesome to him than an idle Life.*

THE Year following, viz. 1559, was famous for the League entered into between the two most potent Kings of *Spain* and *France*, strengthened by Affinity betwixt them, which was likely to prove fatal to *Geneva*.

IN the mean time *Calvin* (though sickly) laboured hard comforting the afflicted Churches; as also by his frequent and fervent Prayers, craving Help of God. And behold the wonderful Work of God! Whilst all Things were full of Terror, the King of *France* in the great Marriage Solemnity which was made for the Confirmation of the Peace, in his Running at Tilt, received his Death's Wound, and that by the Hand of the Captain of his Guard, by whom, a little before, he had apprehended and imprisoned several Senators.

ABOUT this Time the *Bohemians* sent two of their Brethren to Mr. *Calvin*, to desire his Judgment about some Matters of Religion, whom he lovingly satisfied, exhorting them also that they would enter into a nearer Conjunction with other Reformed Churches. At the same time also, Queen *Mary* being dead, and Queen *Elizabeth* succeeding, many of the *French*, relying upon her Piety, and Humanity, fled for Refuge into *England*, with the Consent of that Reverend Man, *Edmund Grindal*, Bishop of *London*; and craved Leave of her that one might be sent from *Geneva*, to plant a *French Church* there.

TOWARDS the latter End of this Year, King *Francis* of *France* died suddenly, and that in such

a Juncture of Time, when all Things seemed so desperate, that they could not be cured but by God himself; and King *Charles* the Ninth, a Child, was scarce entered into his Kingdom, when by a Herald Letters subscribed with his Name, were brought to *Geneva*, wherein he complained that many were sent out from thence, that infected his Kingdom, desiring, that they might be presently called back; threatening, that otherwise he would revenge that Injury.

*CALVIN*, being hereupon sent for by the Senate, answered in his own, and in his Collegues Names, that at the Request of the Churches of *France*, they had exhorted certain Men that were found in the Faith, and of a holy Life, that they should not be wanting to lend their Help to their Country in so holy a Cause. And that this they had done, not to disturb the Kingdom, but that the People might be taught the Gospel of Peace; and if they were accused for any thing further than this, they were ready to answer their Accusers before the King: So this Business went no further.

IN the Year 1562, GOD gave Peace and Liberty to the *French* Churches, by a publick Edict of the Kings: But not long after the King of *Navarre*, presently after the Duke of *Guise* had committed that abominable Massacre at *Vassy*, began that civil War which continued many Years after, to the miserable Devastation of *France*: It cannot be spoken how much *Calvin* was afflicted therewith, which so far increased his Disease, that it was easy to divine, that it would not be long before he was translated to a better Life; yet did he not desist from exhorting and comforting every one, no nor from preaching and reading his ordinary Lectures.

ONE Thing also is not to be omitted; that on the 19th of *December*, lying in Bed sick of the Gout, being the Sabbath-Day, and the North-Wind having blown two Days strongly, he said to many that were present, " Truly I know not what is the Matter, but I thought this Night I heard warlike Drums beating very loud, and I could not persuade myself but it was so : Let us therefore go to Prayers, for surely some great Business is in Hand." And this very Day there was a great Battle fought between the *Guisians* and the Protestants not far from *Paris*, News whereof came unto *Geneva* within a few Days after.

THE Year after his Disease did much increase, yet even then he could not be persuaded to favour himself, and if at any Time he abstained from his publick Labours, which yet he never did but when by Necessity, he was enforced thereto, yet he was busy at Home, either in giving Counsel to those that sought it, or in dictating to his Scribes.

In the Year 1564, *Feb. 6*, he preached his last Sermon, and from thence forward spake little, only now and then he would be carried to the Congregation; the last Time being the last Day of *March*: His Deseases contracted by the incredible Labours both of his Mind and Body, were very many; for, besides that, naturally he was but of a weak Body, lean, and inclinable to a Consumption, he slept little, and spent a great Part of the Year in preaching, teaching and dictating. For at least ten Years together he abstained from Dinners, taking no Food at all till Supper; so that it was a Wonder how he could escape so long. He was often troubled with the Head-ach, which his Abstinence only could cure; where-



whereupon he sometimes fasted thirty-six Hours together. But partly through straining his Voice, and partly through his true frequent Use of Aloes (which was taken Notice of too late) he was first troubled with the Piles, which at length proved ulcerous, and, for five Years before his Death he did many Times spit Blood: And when his Quartan Ague left him, the Gout took him in his Right-Leg; then the Cholick, and lastly the Stone.

THE Physicians applied what Remedies they could; neither was there ever a Man that was more observant of their Rules: But in Respect of the Labours of his Mind, he was extreme negligent of his Health, so that the violent Head-ach could never restrain him from Preaching: And though he was tormented with so many and violent Diseases, yet did never any Man hear him utter one Word that did unbeseem a Christian. Only lifting up his Eyes to Heaven, he used to say, *How long LORD?* For he often used this Motto in his Health, when he spake of the Calamities of his Brethren, which always more afflicted him than his own. When his Collegues admonished and earnestly intreated him, that in his Sicknes he would abstain from dictating, but especially from Writing himself: He answered, "What! would you have me idle when my LORD comes?" *March* the 10th, when all the Ministers came to him, they found him cloathed, and sitting at his little Table where he used to write and meditate: He beholding them, when he had rubbed his Fore-head awhile with his Hand, as he used to do when he meditated, with a cheerful Countenance, said, "I give you hearty Thanks my dear Brethren, for the great Care you take of me, and I hope within these fifteen Days (which was the Time they were to meet about Church Censures,

Censures) I shall be present at your Consistory : For then I believe God will declare what he will determine concerning me, and will receive me to himself." Accordingly he was present that Day, which was the 24th of *March*, and when all their Business were dispatched, he told them that God had given him some further Delay, and so taking a *French* Testament in his Hand, he read some of the Annotations upon it, and asked the Ministers Judgments about the same, because he had a Purpose to amend them. The Day after he was somewhat worse, as being tired with the former Day's Labour.

*March 27*, He caused himself to be carried in his Chair to the Senate-Door, and then leaning upon two, he walked into the Court, and there he presented to the Senate a new Rector for the School, and, with a bare Head, returned them Thanks for all their Favours; and in particular, for the great Care they had of him in his Sickness: "For I perceive, saith he, that this is the last Time that I shall come into this Place." Which Words he could scarce utter, his Voice failing him: And so, with many Tearson both Sides, he bid them farewell.

*April 2*, WHICH was *Easter-day*, though he was very weak, yet he caused himself to be carried to the Church in his Chair, where, after Sermon, he received the Sacrament of the LORD's Supper at *Beza's* Hands; and with a chearful Countenance, though weak Voice, sang the Psalm with the rest of the Congregation, shewing, though in a dying Countenance, Signs of much inward Joy.

*April*

*April 25, He made his Will in this Form:*

" **I** **N** the Name of GOD, Amen, *Anno Christi, 1564, April 25, I Peter Chenalat, Citizen, and Notary of Geneva,* do witness, that being sent for by that reverend Man, *John Calvin, Minister of the Word of GOD in the Church of Geneva,* who then was sick in Body, but sound in Mind, told me, that his Purpose was to make his Testament, and to declare his Last Will, desiring me to write it down as he should dictate unto me, which I did, Word by Word, as he told me; as follows.

" **I** **N** the Name of the LORD, Amen, I, **JOHN CALVIN**, Minister of the Word of GOD in the Church of *Geneva*, oppressed and afflicted with divers Diseases, so that I easily think that the LORD GOD hath appointed shortly to lead me out of this World; I therefore have determined to make my Testament, and to commit to Writing my Last Will in this Form following:

" **I**. I GIVE Thanks to GOD, that taking Pity of me, hath delivered me out of the deep Darkness of Idolatry into which I was plunged, and that he brought me into the Light of his Gospel, and made me a Partaker of the Doctrine of Salvation, whereof I was most unworthy: Neither hath he only gently and graciously borne with my Faults and Sins, for which I deserved to be rejected by him, and driven out; but hath used towards me so great Mildness, that he hath vouchsafed to use my Labours in Preaching and Publishing the Truth of his Gospel. And I witness and profess, that I intend to pass the Remainder of my Life in the same Faith and Religion, which He hath delivered to me by his Gospel, and not to seek any other Aid or Refuge for

for Salvation than his free Adoption, in which alone Salvation resteth: And with all my Heart I embrace the Mercy which He hath used towards me for *Jesus Christ* his Sake, recompensing my Faults with the Merit of his Death and Passion, that Satisfaction may be made by this Means for all my Sins, and the Remembrance of them may be blotted out. I witness also and profess, that I humbly beg of him, that being washed and cleansed in the Blood of that highest Redeemer, shed for the Sins of Mankind, I may stand at his Judgment-Seat under the Image of my Redeemer.

“ALSO, I profess that I have diligently done my Endeavour, according to the Measure of Grace received, and Bounty which God hath used towards me, that I might preach his Word purely, both in Sermons, Writings, and Commentaries, and interpret his holy Scripture faithfully. I also witness and profess, that I have used no artful and sophistical Arts in my Controversies and Disputations, which I have held with the Enemies of the Gospel, but I have been conversant candidly and sincerely in maintaining the Truth.

“BUT, alas! that Study and Zeal of mine, if it be worthy so to be called, hath been so remiss and languishing, that I confess innumerable Things have been wanting to me to the well performing of my Duty; and unless the immeasurable Bounty of God had been present, my Studies had been vain. Also, I acknowledge, that unless the same Bounty had been present to me, the Goods of the Mind, which God hath given me, would have made me guilty of the greater Sin before his Judgment-Seat. For which Causes I witness and profess, that I hope for no other Help for Salvation but this only, that  
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seeing GOD is a Father of Mercy, He shewed Himself a Father unto me, who acknowledge myself a miserable Sinner.

“As for other Things, after my Departure out of this Life, I would have my Body committed to the Earth, in that Order and Manner which is usual in this Church and City, till the blessed Day of Resurrection cometh.

“As touching that slender Patrimony which GOD hath given me, I have determined thus: Let *Anthony Calvin*, my most dear Brother, be mine Heir; but, only for Honour's Sake, let him take before-hand, and have to himself, the Silver-Charger which was given me by *Varannius* for a Gift, wherewith I desire him to be contented: For whatsoever Things remain in mine Inheritance, I request and commit them to his Faith, that he return them to his Children when he shall die. I bequeath ten Pieces of Gold to the School of Boys: Also so much to poor Strangers. So much to *Joan*, the Daughter of *Charles Costan*, and of my Kinswoman. But to *Samuel* and *John*, the Sons of my said Brother, I desire to have Forty given by mine Heir when he dieth. To *Anne*, *Susan*, and *Dorothy*, his Daughters, thirty: To *David* their Brother, because of his Lightness and Miscarriages, but five-and-twenty. This is the whole Patrimony and Goods which GOD hath given me, so near as I can estimate it, setting a Price upon my Library, my Moveables, and all my Household Goods. If there be found any Thing above, I would have it to be distributed to all those Children, the Sons and Daughters of my Brother: Neither do I exclude *David*, if he prove a good Husband. If there shall be any Surplus above that Sum, I believe there will  
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be no great Matter, especially when my Debts are paid, the Care whereof I have committed to my said Brother, upon whose Love and Fidelity I rely: For which Cause I will and appoint him, to be the Executor of my Testament; and together with him, the worshipful *Laurence Normendy*, giving them Power to take an Inventory of my Goods. I also permit them to sell my Moveables, that out of the Money made thereof they may execute my Will above-written. Dated this 25th of *April*, *Anno Christi, 1554.*"

WHEN this Will was made and confirmed, Mr. *Calvin* sent to the four Syndics, and all the Aldermen, desiring to speak with them all yet once more in the Court before his Death, whither he hoped to be carried the next Day. The Senators answered, that they would rather come to him, desiring him to have a Regard to his Health: And the Day after, when they came all to him from the Court, after mutual Salutations, and professing that he had long desired to speak with them, he said,

"HONOURED MASTERS,

"I GIVE you great Thanks, that ye have honoured me thus far, having not deserved it from you, and for that you have so often born with mine Infirmities; which to me hath always been an Argument of your singular Good-will towards me: And albeit in Performance of mine Office, it could not be but that I must undergo many Bickerings, and divers Assaults, because every good Man must be exercised therewith; yet I know and acknowledge, that none of these Things have fallen out through your Default; and I earnestly beseech you, that if I have not always done that which behoved me, you rather would have Regard of my Will

than of my Ability. For I can truly testify, that I have been heartily studious of the Welfare of your Common-wealth; and howsoever I have not fully performed mine Office, yet I have studied the Publick Good according to mine Ability; and except I should acknowledge that the LORD hath used my Service, sometimes not unprofitably, I could not avoid the Crime of Dissembling. But this I request of you again and again, that I may be excused by you, for that the Things are so little that I have publickly and privately performed, in Comparison of those Things which it behoved me to have done. Certainly of mine own Accord I acknowledge, that I am much indebted to you for this Cause also, that ye have patiently born with my too much Vehemency sometimes; which Sin also I trust GOD hath forgiven me.

“As touching the Doctrine you have heard from me, I take GOD to witness that I have sincerely taught the Word of GOD intrusted unto me, whose Wrath I should otherwise have felt now hanging over me, as I am certainly assured that my Labours in teaching it hath not been displeasing to him. And I testify this the more willingly, both before GOD and you, because I doubt not but that the Devil will raise wicked People to corrupt the sincere Doctrine which you have heard from me.”

THEN considering the unmeasurable Benefits which GOD had conferred on that City, he said,

“I AM a Witness out of how many Dangers the Hand of the great GOD hath delivered you. Moreover, you see in what Estate you now are; therefore whether your Affairs be prosperous or adverse, let that be always before your Eyes, that GOD is He alone that establisheth Kingdoms and Cities,  
and

and therefore will be worshipped by mortal Men. Remember what great *David* doth testify, that when he enjoyed a deep Peace he fell foulest, and should never have risen again, if GOD of his singular Goodness had not reached out his Hand to him. Ye had need of great Humility, that ye walk circumspectly, and with great Reverence before GOD, and trust Him only. Wherefore if Prosperity befall you, take heed, I pray you, that ye be not puffed up, but rather give Thanks to GOD with Lowliness of Mind. But if Adversity shall happen, and Death stand before you, yet trust in Him that raised the Dead; yea then especially think, that ye are stirred up by GOD, that ye may more and more trust in Him alone: And if ye desire that this your Common-wealth may be preserved in a firm Estate, see that you be not defiled with any Filthiness.

“I KNOW the Dispositions and Conversations of every one of you, and I know that you have need of Exhortation. There is none of those that excell most, unto whom many Things are not wanting; therefore let every Man ask of the LORD those Things which he understands himself to stand in need of. We see what Vices reign in the greatest Councils in the World; some are cold, and neglect the Publick, taking Care only for their own private Affairs; others are indulgent to their private Affections; others use not the excellent Gifts GOD hath bestowed upon them; others boast of their own Parts, and expect that every Man should subscribe to their Opinions. I exhort old Men, that they envy not the younger, whom they find adorned with excellent Gifts from GOD: I admonish the Younger, that they carry themselves modestly, without Arrogance; and let not one molest another. Avoid Contentions, and all that Bitterness of Spirit,

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which



which diverts many from the right Way in the Government of the Common-wealth: And ye shall the better avoid these Things, if every Man contain himself within his own Sphere, and all administer the Part of the Common-wealth faithfully which is committed to him. I pray you, for GOD's Sake, let there be no Place for Favour or Hatred in the Judgment of civil Causes. Let none pervert Right by subtile Tricks. Let no Man hinder the Laws from prevailing. Let no Man depart from that which is just and equal. If sinister Affections shall arise, let him resist them constantly, looking upon Him that hath p'aced him in his Throne, and beg of Him his Holy Spirit. To conclude, I beg of you again, that you pardon mine Infirmities, which I acknowledge before GOD, Angels, and Men."

HAVING thus spoken, he prayed unto GOD, to multiply his Gifts and Blessings upon them more and more, and to govern them by his Holy Spirit, for the Safety and Good of the Common-wealth.

*April 28,* THE Ministers of *Geneva* being come to him, he spoke thus unto them:

"BRETHREN,

"AFTER my Decease, stand fast in this Work of the LORD, and be not discouraged; for the LORD will preserve this Church and Common-wealth against the Threatnings of the Enemies. I pray GOD keep you from Dissentions. Embrace one another with mutual Charity. Think again and again what you owe to this Church wherein the LORD hath placed you, and let nothing divert you from your Duty; otherwise it will be easy for such

as seek them, to find out Evasions; but such shall find that GOD cannot be deceived. As soon as I came to this City, the Gospel indeed was preached, but the Affairs were very troublesome; and there were not a few wicked Persons, from whom I suffered many Things: But the LORD our GOD so confirmed and strengthened me, though by Nature I was not bold, that I gave not Place to any of their Endeavours. Afterwards, when I returned hither from *Strasburgh*, I followed this Vocation with an unwilling Mind, because it seemed to me that it would prove unfruitful; but going on, at last I found that GOD had much blessed my Labours. Stand fast therefore in this your Vocation: Retain that Order that is begun, and do your utmost Endeavours that the People may be kept in Subjection to your wholesome Doctrine: For some are wicked and stubborn. Things as you see are, through GOD's Mercy, well settled, and therefore ye shall be left without Excuse before GOD, if, through your Slothfulness, they be unsettled again. I profess, Brethren, that I have lived with you in true Love, and that I now so depart from you. If you have found me peevish in this my Disease, I crave Pardon of you, and give you great Thanks that ye have sustained the Burden imposed upon me during my Sickness."

HAVING thus spoken, he gave his Hand to each of them, who departed from him with much Sorrow and Weeping.

A WHILE after, *Calvin* understanding, by Letters from Mr. *Farrell*, that Mr. *Viret*, who now was eighty Years old, and sickly, was yet determined to visit him, and was now on his Journey, he wrote thus to him to stay him.

**F**AREWEL, my best and sincerest Brother; and seeing GOD will have you to outlive me in this World, live mindful of our Friendship, which, as it hath been profitable for the Church of GOD here, so the Fruit thereof tarrieth for us in Heaven. I would not have you weary yourself for my Sake. I hardly draw my Breath, and I expect daily when it will wholly fail me. It is enough that I live and die to Christ, who is Gain to his, both in Life and Death. Again farewell.

May 11, Anno Christi,  
1564.

**Y**ET, for all this Letter, the good old Man came to Geneva, and having fully conferred with Mr. Calvin, returned back.

**T**HE rest of his Days he spent almost in perpetual Prayer, with his Eyes fixed upon Heaven, and his Voice full of Sighs, by reason of his short Breath.

*May 27,* HE seemed to speak more strongly, and with less Difficulty; but this was but a Lightning before Death. In the Evening, about eight o'Clock, on a sudden, Signs of present Death appeared; at which Time, Mr. Beza being newly departed from him, some ran to acquaint him therewith; whereupon he presently returned, but found him to have yielded up his Spirit into the Hands of GOD, without the least Struggling, yea, nor so much as sending forth one Groan, having had his Understanding, Memory, and Voice even to the last: So that Day at Sun-setting, that bright Light was taken out of this World.

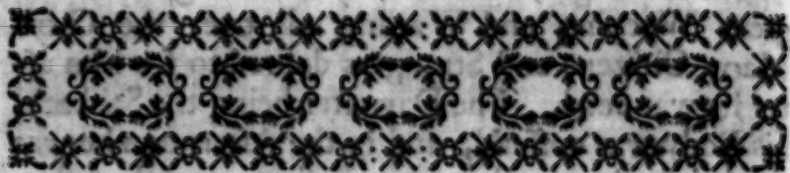
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THAT Night, and the Day following, there was great Weeping and Wailing all over the City. Many Citizens and Strangers desired to see him after he was dead. The Day after being the Sabbath, his Body was coffin'd, and in the Afternoon he was carried forth, the Senators, Pastors, and Professors of the School, and almost the whole City following the Corpse, not without Abundance of Tears. He was buried in the common Church-yard, without much Pomp, no Tombstone being added, as himself commanded.



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# GALEACIUS CARACCIOLUS,

Marquis of Vico.

**G**ALEACIUS CARACCIOLUS was born at *Naples*, in the Year 1517. His Father's Name was *Calantonius*, descended of the ancient and noble Family of the *Caraccioli* of *Capua*: His Mother was descended of the noble Family of the *Caraffi*, whose Brother was afterwards Pope *Paul IV.*

HIS Father was very careful of his Education in his Youth; and being well known to, and in favour with the Emperor *Charles V.* he requested him to entertain this his Son in his Service, which the Emperor willingly did, and liked him so well, that shortly after he made him his Gentleman-Sewer; in which Place he demeaned himself so well, that he won the Favour of the Nobility, and rest of the Court, and grew to be of special Account with the Emperor himself; and indeed few were to be compared with him for Innocency of Life, Elegancy

gancy of Manners, sound Judgment, and Knowledge of many Things.

HIS Father also, being desirous to continue his Name, and advance his House, provided for him a Wife, a Virgin of noble Birth, called *Victoria*, Daughter to the Duke of *Nuceria*. By this Wife he had six Children, four Sons and two Daughters. But GOD intending to advance him to an higher Dignity than that to which he was born, was pleased in Mercy by Degrees to reveal himself and his Truth to him. The first Beginning of it was this :

THERE lived about this Time in *Naples*, a noble Spaniard, called *John Waldeffo*, who having some Knowledge of the Truth of the Gospel, especially in the Doctrine of Justification, used often to confer with and instruct divers other Noblemen in Points of Religion, confuting the false Opinion of our inherent Justification, and Merit of good Works; many of these Noblemen began to discern the Truth, amongst whom was one *John Francis*, a Kinsman to *Galeacius*. He discoursing often with *Galeacius*, began to convince him of the Vanity of worldly Privileges, of the true Means of our Justification, of the Excellency and Power of GOD's Word, and of the Folly of most of the Popish Superstitions.

AT this Time, *Peter Martyr* was a publick Preacher at *Naples*, whose holy Life, and copious Teaching, made him very famous. Hereupon *Galeacius* was content, at *Cæsarta's* Motion, to go and hear his Sermon, yet not so much out of a Desire to learn, as to hear so famous and learned a Man. *Peter Martyr* at this Time was shewing out of *1 Cor. ii.* the Weakness and Deceitfulness of  
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Man's Reason in spiritual Things, and the Power and Efficacy of GOD's Word in those Men in whom the LORD works by his Spirit.

THIS, by the Grace of GOD, wrought wonderfully in *Galeacius* (as he oft confess'd to his Friends) that from that Hour he resolv'd to forsake his former Pleasures, and to set himself to seek true Happiness; and for that End, he read the Scriptures every Day, as the Fountain whence it must be drawn; and chose such Company, by whose Life and Conference he might be edified in true Religion.

BUT this being observ'd in *Naples*, his old Companions were much amazed; some judg'd it Melancholy, others esteem'd it plain Folly: But the more courageously this worthy Servant of *Christ* went on in the Ways of Godliness.

HIS Father was much displeased, seeing how the Honour and Advancement of his House was like to be eclipsed, and therefore he often, and sharply chid him, charged him with his fatherly Authority to put away his melancholy Conceits: This much griev'd him, being always very submissive and obedient to his Parents. His Wife *Victoria* also, though a wise, kind, and dutiful Wife, yet would by no Means yield to his Motion, for the Change of her Religion; and therefore, was always solliciting him with Complaints, Tears, kind Entreaties, and all other Ways that a Wife could use to her Husband.

It was also a great Temptation to him, that almost all the Nobility about *Naples*, being of familiar Acquaintance with him, oft resorted to him, to draw him forth to his old Sports and Pleasures:

And

And his Office, sometimes calling him to the Court, was a great Trouble to him, for there he heard of any thing rather than of Religion. Seeing his Friends had forsok him, and he had no Hope of a Reformation in *Naples*, he resolved to forsake his Country, and to seek for *Christ* and his Religion wheresoever he might find them.

BUT herein he met with many grievous Combats ; for so oft as he looked upon his aged Father that dearly loved him, and whom he respected with all Duty and Reverence, so oft he was stricken to the Heart with unspeakable Grief, to think of leaving him ; and such like Reasonings he had in his Heart : “ What ! must I forsake my loving Father, or else I cannot have GOD to be my Father ? Must I fail in my Duty to him, if I perform my Duty to GOD ? Shall I hereby bring his hoary Hairs with Sorrow to the Grave ? Shall I bring an Obloquy upon him, and my whole Kindred ? Shall I be the Cause of his Death, that would (if Need were) redeem my Life with his own ? Yet must I rather hazard his Life, than cast my poor Soul into Hell.” And no less was he grieved in respect of his Wife, having no Hope that she would go with him.

SHE was in the Prime of her Youth, a Lady of great Birth, fair, wise, and modest ; but her Love and Loyalty to him passed all, which filled him with these Reasonings : “ Shall I thus suddenly leave my dear Wife, the only Joy of my Heart in this World ; my Companion, the Augmenter of my Joy, and Lessner of my Woe ? Shall I thus leave her for ever ? Shall I deprive myself of her, and thereby of all others also, and of all Comfort of a conjugal Life ? Alas ! poor Lady ! What will become of her, and her little  
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Ones when I am gone ? What will she do but weep and wail, and pine away with Grief ? Yet must I for *Christ's* Sake resolve to leave her, and all, to follow *Christ*.

WHILST he meditated on these Things, he thought he heard, and saw his Wife sighing, and weeping, and running after him. These Thoughts tormented him the more, because he durst impart them to none, least they should have hindred his Departure. Also the Thoughts of his Children extremely augmented his Grief : They were Children, worthy such noble Parents : They were young, and therefore not apprehensive what it was to want a Father : He loved them tenderly. When his Wife did put the youngest in his Arms to play with, how did it cut him to the Heart ; and what ado had he to refrain from Tears ! How did he in himself thus reason : " Shall I leave these to the wide World, as though they had never been my Children ? To be a Father is a Comfort, but a Father of no Children, and yet to have Children, is a Misery ? And you poor Orphans, what will become of you when I am gone ? Your Hap is hard to be Fatherless, your Father yet living. What can your great Birth now help you ? By my Departure you will lose all Honour, Living, Dignity ; yea, hereby you shall be exposed to Infamy, Reproach, and Slander, so that you shall curse the Time that ever you had me for your Father.

MANY other were the Temptations that he conflicted with, though inferior to these, as his leaving the Company of so many Noblemen, his Kindred and Acquaintance : To loose his honourable Office at Court : To leave for ever his Native Soil, the fruitful *Italy*, to undertake a long  
and

and tedious Journey : To cast himself into Exile; Poverty, Shame, and other Miseries ; To leave so brave a Seat, the Garden and Orchard whereof exceeded all others in *Italy*, to see which, there daily resorted many Strangers out of all Parts ; yet resolved he (through GOD's Grace) to leave all and follow *Christ*.

ACCORDING to this holy Resolution, making his Mind known only to a few, they vowed to accompany him in his voluntary Exile ; yet, most of these, when they came to the Borders of *Italy*, and began seriously to consider what they left behind them, and what they went to, return'd back again to the Vomit of their Pleasures.

GALEACIUS, seeing himself forsaken of those by whose Society he hoped to have enjoyed much Comfort in a strange Country : Notwithstanding all this, prepared for his Departure, and finding his Opportunity, on the 20th of *March*, in the Year 1551, and of his Age 34, he departed from *Naples*, as if he had intended for the Emperor's Court, whither indeed he went, attending his Office for a short Time, and then bidding adieu to the Court, and all worldly Pleasures, he went straight to *Geneva*.

HERE he associated himself with Mr. *Calvin*, and submitted to his Instruction, who most kindly entertained him ; and this their mutual Love continued to their Lives End.

WHEN the News of his fixing at *Geneva* came to the Emperor's Court, and to *Naples*, it cannot be imagined how strangely it affected all that heard it : But above all, his own Friends, and Family, where nothing was to be heard but Lamentations

mentations, Tears, and Complaints ; yet was the old Marquis most affected of all others, foreseeing hereby the Ruin of his Estate and Family.

BUT the Violence of his Sorrow being once over, he began to think by what Means he might recover him again ; and for that End, sent a Cousin of his, that was most dear to *Galeacius*, with Letters to *Geneva*, full of Authority, Protestations, Complaints, and loving Intreaties to return Home again, for the Comfort of his aged Father, the reviving his forlorn Wife, and distressed Children, and to the unspeakable Joy of all his Kindred.

THIS Gentleman coming to *Geneva*, found *Galeacius* in a mean House, which he had taken for his Use : But how sad was the Meeting ! which was spent in Nothing but Embracing, Sighs and Tears ; yea, it so exceeded, that for divers Hours they could not speak ; till at length the Gentleman hoping, and longing to recover his Friend, delivered his Letters ; to which he added Obtestations, Intreaties, Persuasions and Exhortations, all mingled with many Tears, that he would respect the Ruin of his House, the Grief of his old Father, the desperate Condition of his Wife, and Children, and remedy all by his Return into *Italy*.

BUT *Galeacius*, without Delay returned him this Answer ; that he knew all this which he had said to be true ; yet withal, he would have him know that he had done Nothing rashly, he had consulted with God, by whose Grace he was moved hereunto ; and by the same Grace had his Eyes opened to discern the Truth, and to see the Superstitions in *Popery*. He told him also, that he had

had well weighed the Reproaches and Miseries, which had attended this his Change : But, said he, " Seeing one of these must needs be chosen, either to stay at Home with a burthened Conscience, or else to leave House, Lands, Family, Country, yea, and all the World's Glory, thereby to obtain Liberty to serve the LORD purely according to his Word, I resolve of two Evils to chuse the less, and rather to shut my Eyes against the Splendor of Worldly Glory, than that the Sight of them should hinder me from following the Call of *Christ*."

HIS Kinsman was much astonished at this Answer, yet had nothing to reply ; considering that his Resolution was not grounded on the Will of Man, but upon the holy Word of GOD ; therefore, with a sorrowful Heart he held his Tongue, and after awhile took his Leave.

WHEN he came near *Naples*, there was much Running to hear good News, but when he had delivered his heavy Message, the Sorrow of them all was redoubled upon them ; and the rather, because the Emperor had published an Edict, wherein he proclaimed *Galeacius* guilty of High-Treason, and confiscated his Goods, making him, and his Posterity, incapable of his Father's Marquisdom : This made the old Man, notwithstanding his great Age, go to the Emperor and sue to him, that his Sons falling from the *Roman* Church, might not prejudice his Posterity ; but that himself only might bear the Punishment of his Fault, but before he entered upon this Journey, he dispatched a Messenger with a Letter, wherein he charged his Son to meet him such a Time at *Verona*, hoping if he could speak with him, that he could recal him from the Society of the Hero-



ticks of *Geneva*. *Galeacius* having received this Letter, and taken Advice upon it, purposed not to disobey; and therefore, hasted to *Verona*, where he found his Father, who received and used him kindly; and after Salutations, he set upon him with all the Arguments he could invent, to draw him Home again: *Galeacius* humbly answer'd, his Body and Estate is his Father's, but his Conscience is the LORD's; tells him he cannot embrace that Motion, but he must make Shipwreck of a good Conscience; and therefore humbly entreats him, that he would not urge him more to respect Estate and Family, than GOD's Glory, and his own Soul's Health.

THE old Marquis seeing the Unmoveableness of his Son, yet enjoined him to stay there till he had been with the Emperor. This *Galeacius* consented to; but so soon as ever he understood that the Emperor had granted his Father's Request, he, with a joyful Heart returned to *Geneva*: And being there, he considered how to employ himself for the publick Good; for which End, he devised how to settle the Discipline of the *Italian* Church in that City, which was now much increased by a Confluence of Families who fled thither from the bloody Inquisition.

ABOUT this Time, *Calvin* was sent to *Basil* about Matters of Religion; with whom, at his Request, *Galeacius* went, and there met with *Celsus*, descended of a noble Family of the Earls of *Martinengo* in *Italy*, lately (through GOD's Mercy) escaped out of the Mire of *Papish* Superstition. *Celsus*, by the Persuasion of *Galeacius*, went with him to *Geneva*, where they joined, and by the Help of *Calvin*, established a Form of Discipline for the *Italian* Church, and *Celsus* was chosen

chosen the first Pastor thereof; in which Place he performed the Office of a faithful and vigilant Watchman, and had Elders joined as Assistants to him. The principal of the Elders was *Galeacius* himself, by whose Authority and Diligence the Church was preserved in Peace and Unity.

IN 1555, *Galeacius* his Uncle, *Paulus Quintus*, was made Pope: Hereupon the old Marquis wrote to him again, commanding him to meet him at *Mantua*, sending him Money for his Journey: This he obeyed, and went thither, where his Father entertained him with more than ordinary Kindness. Then he told him, that he had procured of his Uncle the Pope, a Dispensation for him, whereby he might freely live in any City within the *Venetian* Territories, without being molested for his Religion: He told him that hereby he would be a greater Solace to his old Age, than his Absence had been a Grief; earnestly entreating him that he would gratify him in his Request, and beseeching him not to reject so great a Favour; telling him, that hereby he might recover his Honours, Estate, Friends and Estimation.

GALEACIUS was wonderfully perplexed with this Motion, considering the Proffers and Promises, and Authority of his Father, which he knew not well how to deny, nor yet how to embrace, the rather, because he wanted the Advice of his faithful Friend *Mr. Calvin*. Being in this Perplexity, he durst not rely upon his own Understanding; but retiring, betook himself to fervent Prayer: And the LORD answered his Prayers, directing him in the Way he should choose; for he consider'd that this was to forsake the ordinary Means of the true Word and Sacraments, and to

live in a Place where there was Nothing but Idolatry. He farther saw that Satan's Policy herein was to entangle him again in the Cares of the World, and Pleasures of *Italy*, and to dazle his Eyes with sensual Delights, that by Degrees the Power of Godliness might decay in him.

HEREUPON he beseecheth his Father not to draw him to that, which afterwards he might have Cause to repent of, by making him a Prey to the Papists, who held it for a Maxim, *That Faith was not to be kept with Hereticks*; therefore, saith he, it is better that I live in this poor Estate, than that I should endanger my Life, and my whole Posterity. The Marquis being silenced hereby, returned with an heavy Heart to *Naples*, and *Galeacius* to *Geneva*; where he was received by his Friends, and the whole Church, with exceeding Rejoicing for his safe Return.

DURING these Occurrences, his Wife *Victoria* burned in hearty Affection towards him, and vehemently longed for his Company, so that she never ceased Writing to him, beseeching him to return again to her, and his Children: And when Letters prevailed not, she earnestly desired him to meet her in some City within the Territories of the *Venetians*: This Request he yielded to, hoping to prevail with her to leave her Superstitions, and to come with him to *Geneva*. The Place where they were to meet, was *Læsina*, a City in *Dalmatia*, an 100 Miles by Water from *Vicum*: Thither he went, but she came not according to Promise, but sent two of her eldest Sons to meet him there: Their Sight and Company was most acceptable to him, but being frustrate of his Expectation, in Meeting with his Wife, he sent them back, and returned to *Geneva*; whither after

a few Days, came Letters from his Wife, craving Pardon for her former failing, and beseeching him once more to come to that Place, where, without fail she vowed to attend him.

ACCORDINGLY, in 1558, he came again to *La-fina*, where he understood that many of his Friends, together with his Wife, had intended to have met him, but that a Mariner of *Venice* had disappointed him; hereupon he resolved to go to *Vicum*, relying on the LORD's Protection.

WHEN he came to his Father's Castle, it cannot be expressed how great Joy the whole Family was filled with; but above all others, his Wife hoping that now she had recovered her dear Lord, the only Comfort of her Life: But within a few Days all this Joy was turned into Mourning, when he had discovered his constant Resolution to persevere in his Religion; and that he would rather die than be drawn from it: Yet in the Midst of these Mournings, which almost broke his Heart, he comforted himself in the LORD, dealing with his Wife in a loving Way, and earnest Manner to go and live with him, as the Law of God and Nature required, promising her, that she should have Liberty of her Religion, to live as she would: But she flatly answered him (though with many Tears, that she would never go with him to *Geneva*; and that she would not live with him as long as he was entangled with those Heresies: Yea, so violent she was, that she denied him that Duty which a Wife is bound by all Laws to yield to her Husband; saying, that she was expressly forbidden by her Confessor to do it, upon the Pain of Excommunication.

EVEN



EVEN this he bore with invincible Constancy ; but withal told her, that if she denied him that, which, by the Law of GOD she owed him, he would sue out a Divorce against her : Notwithstanding which, she still persisted in her Obstinacy, rather choosing to break GOD's Command, than her Confessors : He therefore resolved to depart, repeating his former Protestation, and so bad her to take it as his last Warning.

THE Day of his Departure being come, he went to his Father to take his Leave, whose former Love was now turn'd to Fury, so that he gave him his Farewell with many a heavy Curse, which the LORD turned into a Blessing. Having passed this, he came into the Hall where his Wife, Children, and many of his near Kindred and Friends were : Nothing was heard but Sighs and Cries ; Nothing seen but Tears and wringing of Hands, his Wife embracing, and taking him about the Neck, beseeching him with loving Speeches, that he would pity himself, her, and his Children, and not so willingly cast them all away. His young Children all upon their Knees, with Arms stretched out, Hands holden up, and Faces swoln with Tears, crying unto him to have Pity upon them, his own Bowels, and not to make them Fatherless before their Time : His Kindred with heavy Countenances, and watry Eyes looked on him, and though through Grief, they could not speak, yet, every Look and Gesture was a loud Cry, and strong Entreaty for his Stay amongst them. Unutterable was the Grief of them all, and unspeakable was the Temptation that he felt in this Agony, when he must either leave *Jesus Christ*, or these his Friends for his Sake : Yet above all, there was one most lamentable Sight, which would have broken a Heart of Flint.

Flint. Amongst his Children he had one Daughter of twelve Years old, who catching fast hold about his Knees, held him so hard, that he could by no Means shake her off, and his fatherly Affections would not suffer him to hurt her. He laboured to be loose, but she held the faster. He went forwards, but she trailed after, crying to him, not to be so cruel to her his Child, who came into the World by him.

THIS so wonderfully affected him, being a Man of a most loving and tender Nature, that as he oft related, his Heart was ready to burst in sunder: But being armed with a divine Fortitude, he broke away, and so leaving that heavy House, he hastened to the Sea-side, and taking Ship, presently caused them to hoist Sails towards *Lesina*: But it much pierced his Heart, when on looking back he saw his Wife, Children, and Kindred, standing on the Shore, who, when their Cries could be no longer heard, ceased not to look after the Ship, so long as it was in Sight; neither could he refrain from looking at them again, so long as he could discern them: And remembering all the former Passages of his Father's Curses, his Wife's Tears, Children's Cries, it fetched from him many a heart-breaking Sigh: Yet the spiritual Strength and Courage of his Mind was constant and invincible. So that after awhile, he bended the Knees of his Heart to the eternal Father in Heaven, giving him most hearty Thanks, for that he had furnished him with Grace to withstand and conquer Satan in so perilous a Conflict.

HIS safe Arrival at *Geneva*, brought exceeding Joy to the whole Church there, especially to the Italian Congregation; amongst whom he lived with

unspeakable Content in his private and quiet Life: And after a few Years, he began to find in himself some Reasons which inclined him to think of entering into a married Condition; and the rather, because he never heard from his Wife, nor found any relenting in her, nor Remorse for her former Obstinacy. This his Purpose he communicated to Mr. *Calvin*, desiring his Advice in a Case of so great Importance. His Answer was, that it was most convenient, if he could to abstain from Marriage. *Galeacius* told him that he could not abstain, and gave him many weighty Reasons which inclined him to Marriage.

CALVIN foresaw that many would be scandalized, because few only understood the Doctrine of Divorce, and fewest of all knew all the Circumstances of this particular Fact; and thereupon he told him at last, that if he would go to *Peter Martyr*, and ask his Opinion, and the Opinion of the learned Divines of *Rhatia* and *Switzerland*, and request of them, after mature Deliberation, to set down their Judgments, and the Reasons of it in Writing, for his own Part he would subscribe unto them, and yield him what Liberty they thought fit in this Matter; always provided, that he should submit and stand to their Judgments in this Case.

THIS *Galeacius* willingly assented to, desiring nothing more than to find out what the LORD by his Word, and by the Voice of his Word, should prescribe to him; and accordingly he wrote to these Divines and Churches, who meeting together, and seriously debating the Case, and weighing all Circumstances, at last unanimously resolved, that he might with a safe Conscience leave his former Wife, who had first deserted him, and be married

married to another; and this their Opinion they confirmed by Scripture, Fathers, Councils, and by the Civil Law. Which Answer being returned to *Galeacius*, he, still taking the Consent of the Church along with him, sued out a Divorce, and had it legally by the Magistrate granted unto him: After which, advising with his Friends, he began to think of disposing himself in Marriage, wherein he sought not so much after Riches, Beauty, Birth, as for a fit Companion of his Life, with whom he might comfortably spend the Remainder of his Days, and serve GOD chearfully till the Coming of his LORD; and the Providence of GOD provided him such a Wife, a Widow that came from *Roan* for Religion Sake: She was well reported of for Piety, Modesty, and many excellent Qualities, and about forty Years of Age: *Galeacius* considering her Fitness in many Regards, married her in the Year 1560, and of his Age 43; and they lived together many Years after, with much Comfort and excellent Agreement, so that the great Afflictions of his former Life, were now fully recompenced with a Life full of Contentment and Christian Joy.

His next Care was to unburden himself of all worldly Cares, prescribing to himself a moderate and frugal Course of Life: His Attire was plain; and he that might in his own Country have been attended with many Servants, did often walk the Streets alone; Yea, he disdained not oft to go into the Market, and provide his own Necessaries, and sometimes would buy and carry home Fruits, Herbs, Roots, and such other Things; esteeming this Course of Life, together with Freedom of Religion, better than the Marquisdome of *Vicum*: Yet under this mean Attire was shrowded that Gravity, Majesty and Deportment, that any wise Ob-



Observer might easily discern he came of a noble Race.

His chief Converse was with those *Italians* of his own Church, in whose Eye his humble Mind, and friendly Conversation made him honourable. Besides his noble Birth, and princely Education, he was affable, courteous, and friendly to all Men; wise, discrete, and very eloquent: As his Memory was exceeding good, so his smooth Stile, his easy, quiet, and seemly Delivery made his Speech most graceful to all that heard him; with poor Men, if they were godly, he would converse as familiarly as if they had been his Equals: He was of a free and liberal Heart; no poor or distressed Man did ever desire his Assistance, but he would presently reach out to them his Helping-Hand; and the Loss of his former Estate never troubled him, but when he had not to give to charitable Uses.

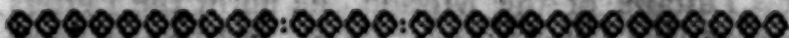
It was his Joy and Delight to be Lending, and Giving to those that wanted: Prisoners, and distressed Persons did oft taste of his Bounty: He visited the Sick, and his Presence and Christian Exhortations were very comfortable to them: Every Day he joined with the Church in their publick Service: He never omitted to hear Sermons, shewing wonderful Devotion and Reverence to the Word of GOD: He daily read a Portion of the Holy Scriptures: As an Elder of the Church, he carefully observed, and enquired into the Manners and Lives of Professors, encouraging the good, admonishing Offenders: Where he saw, or heard of any Dissentions amongst Neighbours, he was exceeding careful to compose them: He wholly dedicated himself and all his Abilities to the Advancement

ment of God's Glory, and the Edification of his Church.

BUT after a long Calm, God raised up new Storms, yet further to try his Patience: For first, he fell sick of a grievous Disease, wherewith he was exceedingly tormented Night and Day, so that he could scarce get any Sleep: Then there came to *Geneva* a Nephew of his, bringing him Letters from his former Wife, and his eldest Son, perswading him yet at length to return to his Native Country, and former Religion; giving him Hope that thereby he might advance his youngest Son to the Place of a Cardinal. But the Soul of this worthy Gentleman was much wounded hereat, as abhorring those profane Dignities; and to shew his Distaste of the Motion, he burnt the Letters before the Messenger's Face, and withal, not deigning to answer them by Writing, he by Word of Mouth returned a grave, wise, and zealous Answer.

BEING delivered from this Tempter, his Sickness increased upon him: His Pain was grievous, but he bore it with heroic Courage; and as the Pains increased, so his Faith and Patience increased; and as the *outward Man perished*, so the *inward Man was renewed Day by Day*. He found unspeakable Comfort and Sweetness in his Prayers to the LORD, and would often say, That in the Midst of his Prayers his Soul seemed to be ravished, and to taste of the blessed Joys of Heaven; and as the Suffering of *Christ* abounded in him, so the Consolations of *Christ* abounded much more: The Physicians spared no Pains, and his loving and tender Wife was never from about him; but all was in vain, the Time of his Dissolution drawing on: therefore he wholly sequester'd himself from any

more Care of his Body. He took his Farewell of his Wife, and all Christian Friends, saying, "He would lead them the Way to Heaven." His Heart and Thoughts were all in Heaven, and he cried to *Jesus Christ*, that as he had sought Him all his Life, so now He would receive and acknowledge him as his own: And so in the Presence of his Friends, whilst the Ministers were exhorting and praying with him, he peaceably and quietly gave up his Spirit into the Hands of his merciful God, and faithful Creator, in the Year 1592, and of his Age about 74.





# THE LIFE and DEATH

OF  
BERNARD GILPIN.

BERNARD GILPIN was born in the Year 1517, about the Middle of the Reign of *Henry the Eighth*. His Forefathers had been seated at *Kentmire-Hall*, in *Westmoreland*, from the Time of King *John*.

EDWIN GILPIN his Father had several Children, of which *Bernard* was one of the youngest. From a Child he was inclined to a contemplative Life, thoughtful, wise, and serious.

At the Age of sixteen, he was entered, upon the Foundation, at *Queen's College* in *Oxford*.

As he had determined to apply himself to Divinity, he made the Scriptures his chief Study; and set himself with great Industry upon gaining a thorough Knowledge of the *Greek* and *Hebrew* Languages.

He was soon taken notice of as a young Man of good Parts, and considerable Learning;



and loved for a remarkable Sweetness in his Disposition, and Sincerity in his Manners. At the usual Time he took the Degree of Master of Arts, and about the same Time was elected Fellow of his College.

HE had not been long settled in his Fellowship, before, at the Desire of Cardinal *Wolsey*, he removed to *Christ-Church*, lately erected.

KING *Henry VIII.* was now dead; and his young Successor began in earnest to support that Cause, which his Father had only so far encouraged, as it contributed to break a Yoke which sat uneasy upon him. Under this Prince's Patronage *Peter Martyr* went to *Oxford*, where he read Divinity Lectures.

THE Papists, who were immediately in a Flame, were very solicitous to engage him to side publickly with them; and the most pressing Applications were accordingly made. But they found his Inclination rather led him to stand by, an unprejudiced Observer; and to embrace Truth, whether he found her amongst Protestants or Papists. But such Importunity was used with him, that at length he yielded, and appeared the next Day against *Peter Martyr*.

BUT he soon found his Adversaries Arguments too strong for him. We need not therefore wonder, if the Disputation was soon over. Mr. *Gilpin* gave up his Cause with that Grace which always attends Sincerity.

HAVING been thus staggered, the first Step he took after he had implored the divine Assistance, was to recollect, the Substance of what had passed

ed in this Controversy; and of those Points, in which he had been hardest pressed, he Resolved to enter into a Stricter Examination. The Result was (tho' after a considerable Time) that he cordially embraced the Protestant Doctrine.

HE continued at *Oxford* till the Thirty-fifth Year of his Age. About that Time the Vicarage of *Norton*, in the Diocese of *Durham*, falling vacant, a Presentation passed in his favour, which bears Date *November, 1552.*

BEFORE he went to reside, he was appointed to preach before the King, who was then at *Greenwich.*

IT was then ordered, that none should be presented unto any Benefice in the Donation of the Crown, till he had first preached before the King, and thereby passed his Judgment and Approbation.

THE reigning Vice of that Age, as its Historians informs us, was Avarice, or more properly Rapine.

IN the Room of Law and Justice, gross Bribery and Wrong were common; in Trade, grievous Extortions and Frauds. Every Where and every Way the Poor were vexed.

MR. *Gilpin* thought it became him to take notice of these Evils: Accordingly he made the Avarice of the Times his Subject; resolving with an honest Freedom to censure Corruption, in whatever Rank of Men he observed it.

HE began, first, with the Clergy. He was sorry, he said, to observe among them such a manifest Neglect of their Function. To get Benefices, not to take Care of them, was their Endeavour: Half of them were Pluralists or Non-residents; and such could never fulfill their Charge. He was shocked, he said, to hear them quote human Laws against GOD's Word—if such Laws did exist, they were the Remains of Popery, and the King would do well to repeal them.—While Mens Consciences would permit them to hold as many Livings as they could get, and discharge none, it was impossible the Gospel could have any Success in *England*.

FROM the Clergy he turned to the Court; and observing the King was absent, he was obliged to introduce that Part of his Sermon, which he had designed for him, by saying, 'It grieved him to see those absent, who for Example's Sake ought to have been present.' He had heard other Preachers likewise remark, that it was common for them to be absent. Business might perhaps be their Excuse; but he could not believe, that serving GOD would ever hinder Business. If he could, he said, he would make them hear in their Chambers; but however he would speak to their Seats, not doubting but what he said would be carried them.

"You, said he, great Prince, are appointed by GOD to be the Governor of this Land: let me then here call upon you in Behalf of your People. It is in your Power to redress them; and if you do not, the Neglect must be accounted for. Take away Pluralities and Non-residence, oblige every Pastor to hold but one Benefice, and as far as you can, make every one do his Duty:

Duty: Your Grace's Eye to look through your Realm would do more Good than a thousand Preachers. The Land is full of idle Pastors; it would be good if your Grace would send out Surveyors to see how Benefices are bestowed.— And I must tell your Grace, that all this is owing to you for taking no more Notice of these Things. For my Part, I will do my Duty; I will tell your Grace what Abuses prevail, and pray to God that He will direct your Heart to amend them.”

He next addressed himself to the Magistrates and Gentry. ‘They all, he told them, received their Honours, their Power, and their Authority, from GOD, who expected they would make a proper Use of such Gifts; and would certainly call them to an Account for the Abuse of them. But he saw so much ambitious striving for them at Court, that he was afraid they did not all consider them in their true Light.’

“**LAST** me then, said he, call upon you who are Magistrates, and put you in mind, that if the People are Debtors to you for Obedience, you are Debtors to them for Protection. If you deny this, they must suffer; but GOD will assuredly espouse their Cause against you.”

‘**AND** now, if we search for the Root of all these Evils; what is it but Avarice? This it is that maketh the bad Nobleman, the bad Magistrate, the bad Pastor, and the bad Lawyer.’

**THUS** this pious Man began his Ministry: Such was the Sense he had of that Plainness and Sincerity which became it: As he thought nothing his Interest, but what was also his Duty;  
Hope



Hope or Fear never swayed him. He considered himself in some Degree chargeable with those Vices, which he knew were prevailing, and failed not to rebuke.

MR. *Gilpin's* Plainness was well taken, and recommended him to the Notice of many Persons of the first Rank; particularly to Sir *Francis Russel*, and Sir *Robert Dudley*, afterwards Earls of *Bedford* and *Leicester*.

MR. *Gilpin*, having now stayed as long in *London* as his Business required, and having received a General Licence for Preaching, repaired to his Parish, and immediately entered upon the Duties of it. He failed not, as Occasion required, to use the King's Licence in other Parts of the Country; but his own Parish he considered as the Place where his chief Care was due. Here he made it his principal Endeavour to dissuade from those Vices, which he observed most prevalent. He seldom handled controverted Points; being afraid, lest, endeavouring to instruct, he might only mislead. For, however resolved he was against Popery, he yet saw not the Protestant Cause in its full Strength; and was still scarcely settled in some of his religious Opinions. This gave him great Uneasiness.

At length, quite unhappy, he wrote Bishop *Tunstal* an Account of his Situation. The Bishop told him, in his Opinion, he could not do better than put his Parish into the Hands of some Person, in whom he could confide, and spend a Year or two in *Germany*, *France*, and *Holland*; by which means he might have an Opportunity of conversing with some of the most

most eminent Professors on both Sides of the Question. He acquainted him also, that his going abroad at this Time would do him also a considerable Service; for, during his Confinement he had written two or three Books, particularly one upon the LORD's Supper, which he had a Desire to publish; and as this could not be done so conveniently at home, he would be glad to have it done under his Inspection at *Paris*.

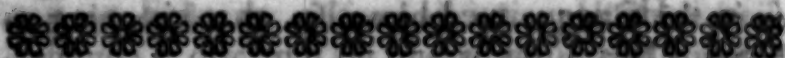
THIS Letter gave Mr. *Gilpin* much Satisfaction; it just proposed his own Wish, only he had one Objection to the Scheme; he was afraid it might prove too expensive.

As to that the Bishop wrote, His Living would do something, and Deficiencies he would supply.

BUT this did not remove the Difficulty. Mr. *Gilpin*'s Notions of the Pastoral Care were so strict, that he thought no Excuse could justify Non-Residence for so considerable a Time. He could not therefore think of supporting himself with Part of the Income of his Living. However, abroad he was determin'd to go; and resolv'd, if he staid the shorter Time, to be frugal of the little Money he had; and leave the rest to the Bishop's Generosity.

HAVING resign'd his Living therefore to a Person, with whose Abilities he was well acquainted, he set out for *London*, to receive his last Orders from the Bishop, and to embark: Which he did without Delay.





## S E C T. II.

**U**PON his Landing, he went immediately to *Mechlin*, to visit his Brother *George*, who was at that Time pursuing his Studies there.

HAVING staid a few Weeks with his Brother, he went to *Louvain*, where he resolved to settle for some Time. He made frequent Excursions to *Antwerp*, *Ghent*, *Brussels*, and other Places in the *Low Countries*; where he would spend a few Weeks among those of any Reputation, whether Papists or Protestants: But he made *Louvain* his Place of Residence, for which City he always expressed a more than common Affection.

WHAT endeared *Louvain* most to a Scholar, was the noble Seminary there established. It consisted of many Colleges, in each of which Philosophy was taught by two Professors, who read two Hours each Morning. The Scholars had the rest of the Day to commit to Writing what they heard.

AT the Time Mr. *Gilpin* was at *Louvain*, it was one of the chief Places for Students in Divinity. Some of the most eminent Divines on both Sides resided there; and the most important Topics of Religion were discussed with great Freedom.

HE now began to have juster Notions of the Doctrine of the Reformed: He saw Things in a clearer and a stronger Light; and felt a Satisfaction

on in the Change he had made, to which he had hitherto been a Stranger.

WHILE he was thus pursuing his Studies, he and all the Protestants in those Parts were suddenly alarmed with News of King *Edward's* Death, and Queen *Mary's* Accession, in whom the Signs of a persecuting Spirit already appeared.

THIS bad News came however attended with one agreeable Circumstance; Bishop *Tunstall's* Release from the Tower, and Re-establishment in his Bishoprick.

SOON afterwards Mr. *Gilpin* received a Letter from his Brother *George*, intreating him to come immediately to *Mechlin*. When he came thither, he found his Brother had received a Letter from the Bishop, informing him, that he had found a Benefice of considerable Value vacant in his Diocese, which he wished he could persuade his Brother *Bernard* to accept. But this he absolutely refused; for which he gave his Reasons to the Bishop in the following Letter.

RIGHT honourable, and my singular good Master, my Duty remembered in most humble Manner, pleaseth it your Honour to be informed, that of late my Brother wrote to me, that in any wise I must meet him at *Mechlin*. When we met, I perceived it was nothing else but to see if he could persuade me to take a Benefice, and to continue in Study at the University: Which if I had known to be the Cause of his sending for me, I should not have needed to interrupt my Study to meet him; for I have so long debated that Matter with learned Men, especially with the holy Prophets, and most ancient and godly Writers since Christ's Time, that I trust, so long as I have to live,  
never



never to burden my Conscience with having a Benefice and lying from it. My Brother said, that your Lordship had written to him, that you would bestow one on me; and that your Lordship thought (and so did other of my Friends, of which he was one) that I was much too scrupulous in that Point. Whereunto I always say, if I be too scrupulous, (as I cannot think that I am) the Matter is such, that I had rather my Conscience were therein a great deal too strait, than a little too large: For I am seriously persuaded, that I shall never offend GOD by refusing to have a Benefice, and lie from it. He replied against me, that your Lordship would give me no Benefice, but what you would see discharged in my Absence as well or better than I could discharge it myself. Whereunto I answered, that I would be sorry, if I thought not there were many thousands in England more able to discharge a Cure than I find myself; and therefore I desire, they may both take the Cure and the Profit also, that they may be able to feed the Body and the Soul both, as I think all Pastors are bounden. As for me, I can never persuade myself to take the Profit, and let another take the Pains: For if he should teach and preach as faithfully as ever St. Austin did, yet should I not think myself discharged. And if I should strain my Conscience herein, and strive with it to remain here, or in any other University, with such a Condition, the Unquietness of my Conscience would not suffer me to profit in Study at all.

AND whereas I know well your Lordship is careful how I should live, if GOD should call your Lordship, being now aged, I desire you let not that Care trouble you: For, if I had no other Shift, I could get a Lectureship, I know, shortly, either in this University, or at least in some Abbey hereby; where I should not lose my Time: And this kind of Life, if GOD be pleased,

*pleased, I desire before any Benefice. And thus I pray Christ always to have your Lordship in his blessed Keeping.*

By your Lordship's humble Scholar and Chaplain,

*Louvain, Nov. 22.*

1554.

*Bernard Gilpin.*

MR. *Gilpin* having got over this troublesome Affair, continued some Time longer at *Louvain*, daily improving in religious Knowledge. His own Opinions he kept to himself, industriously endeavouring to make himself acquainted with the Opinions of others, and the Arguments upon which they were grounded.

HAVING been now two Years in *Flanders*, and having made himself perfect Master of the Controversy, he left *Louvain*, and took a Journey to *Paris*.

PASSING through a Forest in his Way thither, he was attacked by Highwaymen; from whom, being very well mounted, he escaped to a Cottage by the Road-side. The Rogues pursued him to the House, and declared they would pull it down, or set it on Fire, if he did not immediately come out. The Family was in great Consternation; to quiet which he went out, and gave them his Money.

WHILE Mr. *Gilpin* staid at *Paris*, he lodged with *Vascofan*, an eminent Printer, to whom he had been recommended by his Friends in the *Netherlands*. This learned Man did him many friend-

ly Offices, and introduced him to the most considerable Men in that City.

HERE Popery became quite his Aversion: He saw more of its Superstition and Craft than he had yet seen; the former among the People, the latter among the Priests. Having now spent three Years abroad, he wanted no farther Conviction of the bad Tendency of Popery; he saw the Necessity of some Reformation; and began to think every Day more favourably of the present one. The principal End of his going abroad being thus answered, he was desirous of returning home.

IT is probable his Purpose to return at this Time was in Pursuance of the Bishop of *Durham's* Advice; who, finding the Infirmities of Age increase upon him, and believing his Nephew totally unqualified to advance himself in Life, might be desirous of providing for him before his Death; and hoped that his Power, in that remote Part of the Kingdom, would be a sufficient Protection for him against his Enemies. At his Request he came into *England* during the Heat of the Persecution.



### S E C T. III.

HE went immediately to the Bishop of *Durham*, who was then in his Diocese. Here this humane Prelate kept himself withdrawn during most of that violent Reign.

NOTHING was further from his Intention than Persecution; insomuch that his was almost the only

only Diocese where the poor Protestants enjoyed any Repose.

SUCH was the State of the Diocese of *Durham*, when Mr. *Gilpin* came there. The Bishop received him with great Friendship; and, within a little Time, gave him the Archdeaconry of *Durham*; to which the Rectory of *Easington* was annexed.

UPON removing to his Parish he found it in great Disorder. With a firm Resolution therefore of doing what Good he could in it, he set himself in earnest to reprove Vice publickly and privately; to encourage Virtue; and to explain the Nature of true Religion, with a Freedom by no Means suited to those dangerous Times.

VERY material Objections were then made to the Clergy of those Parts. Their Manners were scandalous: The pastoral Care was totally neglected; and it is hard to say, whether Vice or Ignorance was more remarkable in them.

THIS Corruption among his Brethren gave Mr. *Gilpin* great Concern. "The insatiable Covetousness, (to use his own Words) joined with the Pride, carnal Liberty, and other Vices, which reign at this Time in all Estates, but especially among us Priests, who ought to be the Salt of the Earth, breaks me many a Sleep." He determined therefore to do all in his Power to effect a Reformation; or, if that were impossible, to protest however against what he could not alter. He considered, that one of his Offices obliged him to take the same Care of the Manners of the Clergy, as the other did of those of the Laity; and as he never received an Office without a Design of doing



his Duty in it, he resolved to behave as an Arch-deacon ought.

ACCORDINGLY, he took every Opportunity of reproving the Enormities he remarked. The more Ingenuous of the Clergy he endeavoured to bring by gentler Methods to their Duty: The Obstinate he would rebuke with all Authority. And as he feared none in the Cause of Religion, no Man's Family or Fortune could exempt him from his Notice.

IT was his Opinion, that Non-residence and Pluralities were the principal Sources of Corruption among Churchmen. We need not wonder therefore if we find him inveighing against them with the greatest Earnestness. Sometimes he would shew how wrong they were in themselves, as absolutely contrary to the Design of Endowments; at other Times how injurious to the rest of the Order: While three Parts out of four of the Clergy, in his Manner of speaking, were picking what they could get off a Common, the rest were growing wanton with Stall-feeding. But his great Argument against them was, the Prejudice they did Religion. "It was reasonable, he said, to think a Parish would be better taken care of by the Priest, who received the whole Income, than by the Curate, who received only a small Part." Besides, he thought one Man's engrossing what in all Reason belonged to two, perhaps three or four, agreed very ill with a Minister of *Christ*; and gave an Example which tended more to the Discredit of Religion, than all the Preaching in the World to its Advancement.

IT was presently the popular Clamour, that he was an Enemy of the Church, and a Scandalizer  
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of the Clery. *After I entered upon the Parsonage of Easington, says he, in a Letter to his Brother, and began to preach, I soon procured me many mighty and grievous Adversaries, for that I preached against Pluralities and Non-residence. Some said, all that preached that Doctrine became Heretics soon after. Others found great Fault, for that I preached Repentance and Salvation by Christ; and did not make whole Sermons, as they did, about Transubstantiation, Purgatory, Holy Water, Images, Prayers to Saints, and such like.*

THUS, in short, he had raised a Flame, which nothing but his Blood could quench. Many Articles were drawn up against him, and he was accused in Form before the Bishop of *Durham*.

THE Bishop taking care to press his accused Friend in Points only in which he knew him able to bear Examination, he brought him off innocent; and dismissed the Cause, telling the Accusers, "He was afraid they had been too forward in their Zeal for Religion,—and that Heresy was such a Crime, as no Man ought to be charged with but upon the strongest Proof."

AFTER some time he acquainted the Bishop, "That he must resign either his Archdeaconry, or his Parish;—that he would with the greatest Readiness do his Duty in which soever his Lordship thought him best qualified for; but he was not able to do it in both."

BUT the Bishop refusing to let him keep either of them single, he resigned them both. During his being thus unemployed, he lived with the Bishop as one of his Chaplains.

THE Rectory of *Houghton-le-spring* fell vacant before *Easington* and the Archdeaconry were disposed of; and the Bishop, in a jocular Way, made him an Offer of all the three. He thanked the Bishop, and accepted *Houghton*.

THIS Rectory was so extensive, that it contained no less than fourteen Villages: And having been as much neglected in that dark Age, as the Cures in the North then ordinarily were, Popery had produced its full Growth of Superstition in it. Scarce any Traces of true Christianity were left. Nay, what little Religion remained, was even Popery itself corrupted. How entirely this barbarous People were excluded from all Means of better Information, appears from hence, that in that Part of the Kingdom King *Edward's* Proclamations for a Change of Worship had not even been heard of at the Time of that Prince's Death.

SUCH was the Condition of the Parish of *Houghton*, when it was committed to Mr. *Gilpin's* Care: A Waste so miserably uncultivated, that the greatest Industry seemed but sufficient to bring it to any Kind of Order. He was grieved to see Ignorance and Vice so prevail; but he did not despair. He implored the Assistance of GOD; and his sincere Endeavours met with it. The People crowded about him, and heard him with Attention, perceiving him a Teacher of a different Kind from those to whom they had hitherto been accustomed.

UPON his taking Possession of *Houghton*, it was some Mortification to him, that he could not immediately reside. His Parsonage-house was gone entirely to decay; and some time was required to make it habitable. Part of it was fitted up as soon as possible for his Reception: But he continued  
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improving and enlarging it, till it became suitable to his hospitable Temper, a proper Habitation for a Man who never intended to keep what he had to himself.

Soon after a Stall in the Cathedral of *Durham* was vacant, which the Bishop urged Mr. *Gilpin* to accept, telling him, "There lay not the same Objection to this as to the Archdeaconry—and that he could have no reasonable Pretence for refusing it." But Mr. *Gilpin* told the Bishop, "That by his Bounty he had already more Wealth than, he was afraid, he could give a good Account of. He begged therefore he might not have an additional Charge; but that his Lordship would bestow this Preferment on one by whom it was more wanted."

THOUGH he lived now retired, and gave no Offence to the Clergy, their Malice however still pursued him. His Care and Labour were a standing Satyr upon their Negligence and Sloth; and it was the Language of their Hearts, "By so living thou reproachest us." So they were determined, if possible, to extinguish a Light, which shewed them to such Disadvantage.

By their unwearied Industry such a Number of Articles were in a short Time got together, as it was eagerly imagined, could not but crush him. He was soon therefore formally accused, and brought once more before the Bishop of *Durham*. How the Bishop behaved we are not particularly informed; but it is certain Mr. *Gilpin* was acquitted.

HIS Enemies succeeded however in part; for the Bishop's Favour to him from this Time visibly de-



declined. This was not less than Mr. *Gilpin* expected, nor more than he was well provided for. He acknowledged his great Obligations to the Bishop; and would have given up any Thing, to have him satisfied, except his Conscience. But a good Conscience he was resolved not to part with for any Friend upon Earth.

CONVINCED how impossible it was to work up the Bishop of *Durham's* Zeal to the Height they wished, they were determined to try what could be done elsewhere. Thirty-two Articles were accordingly drawn up against him, and laid before Bishop *Bonner* of *London*.

HE at once took Fire; extolled their laudable Concern for Religion; and promised that the Heretick should be at a Stake in a Fortnight.

MR. *Gilpin's* Friends in *London* trembled for his Safety, and instantly dispatch'd a Message—that he had not a Moment to lose.

THE Messenger did not surprize him. He had long been preparing himself to suffer for the Truth, and he now determined not to decline it. It was in some Sort, he thought, denying his Faith, to be backward in giving the best Testimony to it. As it was the Business of his Life to promote Religion, if he could better effect this by his Death, it was his Wish to die.

HE received the Account therefore with great Composure; and immediately after calling up *William Airay*, a favourite Domestick, who had long served him as his Almoner and Steward; and laying his Hand upon his Shoulder, "At length says he, they have prevailed against me—I am accused

cused to the Bishop of *London*, from whom there will be no escaping—God forgive their Malice, and grant me Strength to undergo the Trial.” He then ordered his Servant to provide a long Garment for him, in which he might go decently to the Stake; and desired it might be got ready with all Expedition; “For I know not, says he, how soon I may have Occasion for it,”

As soon as his Garment was provided, he used to put it on every Day till the Bishop’s Messengers apprehended him.

His Friends in the mean time failed not to interpose; earnestly beseeching him to provide for his Safety. But he begged them not to press him longer upon that Subject. “Be assured, says he, I should never have thrown myself voluntarily into the Hands of my Enemies, but I am fully determined to persevere in doing my Duty, and shall take no Measures to avoid them.”

In a few Days the Messengers apprehended him, and put an End to these Sollicitations.

In his Way to *London*, it is said, he broke his Leg, which put a Stop for some time to his Journey. The Persons, in whose Custody he was, took Occasion thence to retort upon him an Observation he would frequently make, “That nothing happens to us but what is intended for our Good;” asking him, Whether he thought his broken Leg was so? He answered meekly, “He made no Question but it was.” And indeed so it proved: For before he was able to travel, Queen *Mary* died.

BEING thus providentially rescued, he returned to *Houghton* through Crouds of People, expressing the utmost Joy, and Blessing GOD for his Deliverance.

IT was now his Friend the Bishop of *Durham's* Turn to suffer. He and some other Bishops, refusing the Oath of Supremacy, were deprived and committed to the Tower. But this Severity soon relaxed: To the Bishop of *Durham* especially the Government shewed much Lenity. He was recommended to the Care of the Archbishop of *Cantebury*; with whom he spent in great Tranquility the short Remainder of a very long Life.

QUEEN *Elizabeth* judging Mr. *Gilpin* a proper Person for one of the void Bishopricks; she nominated him to that of *Carlisle*; and a *Congè d' Elire* was sent down to the Dean and Chapter of that See.

MR. GILPIN, who knew nothing of what was going forward, was greatly surpris'd at this unexpected Honour; yet could not by any Means persuade himself to accept it.

UPON which Dr. *Sandys*, then Bishop of *Worcester*, who was intimately acquainted with him, wrote the following Letter to him:

MY much respected Kinsman, regarding not so much your private Interest, as the Interest of Religion, I did what I could, that the Bishoprick of *Carlisle* might be secured to you; and the just Character I gave of you to the Queen has, I doubt not, had some Weight with her Majesty in her promoting of you to that See; which not to mention the Honour of it, will enable you to be of the utmost Service to the Church of Christ

Christ.—I am not ignorant how much rather you chuse a private Station: But if you consider the Condition of the Church at this Time, you cannot, I think, with a good Conscience, refuse this Burden; especially as it is in a Part of the Kingdom, where no Man is thought fitter than yourself to be of Service to Religion. Wherefore I charge you before GOD, and as you will answer it to Him, that laying all Excuses aside, you refuse not to assist your Country, and do what Service you can to the Church of GOD; exhorting and beseeching you to be obedient to GOD's Call herein, and not to neglect the Duty of your Function. I commend both you and this whole Business to the Divine Providence.

Your Kinsman and Brother,

London, April 4.

1560.

EDWIN WORCESTER.

THIS Letter, notwithstanding the pressing Manner in which it is written, was without Effect. Mr. Gilpin returned his Thanks; but as for the Bishoprick, he was determined, and he thought for very good Reasons not to accept it. Nor could all the Persuasions of his Friends alter this Resolution.

THE Year after his refusal of the Bishoprick of Carlisle, an Offer of another Kind was made him, viz. of the Provostship of Queen's-College in Oxford, but this also he refused, and sat down with one Living, which gratified the utmost of his Desires—for he found that it afforded him as many Opportunities of doing good, as he was able to make Use of.

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THE great Ignorance which at this Time prevailed over the Nation, afforded a melancholy Prospect to all who had the Interest of Religion at Heart.

The very bad Consequences of this Ignorance, turned the Endeavours of all Well-wishers to the Progress of true Religion upon the most probable Methods to remove it.

IN this he joined to the utmost of his Abilities—as was commonly indeed thought, beyond them. He resolved to build and endow a Grammar-school, which his exact Oeconomy soon enabled him to accomplish.

THE Effects of this Endowment were quickly seen. His School was no sooner opened than it began to flourish, and to afford the agreeable Prospect of a succeeding Generation rising above the Ignorance and Errors of their Forefathers.

THAT such might be its Effects, no Care on his Part was wanting. He not only placed able Masters in his School, but himself likewise constantly inspected it. And that Encouragement might quicken the Application of his Boys, he always took particular Notice of the most forward; he would call them his own Scholars, and would send for them often into his Study, and there instruct them himself.

ONE Method used by him to fill his School was a little singular. Whenever he met a poor Boy upon the Road, he would make Trial of his Capacity by a few Questions; and if he found it such as pleased him, he would provide for his Education.

NOR did his Care end here. From his School he sent several to the Universities, where he maintained them wholly at his own Expence. To others, who were in Circumstances to do something for themselves, he would give the farther Assistance they needed. By which Means he induced many Parents to allow their Children a liberal Education, who otherwise would not have done it.

NOR did Mr. *Gilpin* think it enough to afford them the Means of an Academical Education, but endeavoured to make it as beneficial to them as he could. He still considered himself as their Guardian; and seemed to think himself bound to the Publick for their being made useful Members of it. With this View he held a punctual Correspondence with their Tutors; and made the Youths themselves frequently write to him, and give him an Account of their Studies. Several of their Letters, chiefly preserved by having something of Mr. *Gilpin's* written upon their Backs, still remain, and shew in how great Veneration he was held among them. So solicitous indeed was he about them, knowing the many Temptations to which their Age and Situation exposed them, that every other Year he generously made a Journey to the Universities, to inspect their Behaviour. In these good Designs, he was for a while interrupted, by the Rebellion which broke out in the North.

He had observed the Fire gathering before the Flame burst out; and knowing what Zealots would soon approach him, he thought it prudent to withdraw. Having given proper Advice therefore to his Masters and Scholars, he took the Opportunity to make a Journey to *Oxford*.

THE Passages of Mr. *Gilpin's* Life, already collected, are chiefly of a publick Nature; but to place him in a true Light, it will be necessary to accompany him in his Retirement, and take a View of his ordinary Behaviour.

WHEN he first took upon him the Care of a Parish, he laid it down as a Maxim, to do all the Good in his Power there. And indeed his whole Conduct was only one streight Line drawn to this Point.

THE Pastoral Care he saw was much neglected: The greater Part of the Clergy, he could not but observe, were scandalously negligent of it, accepting Livings only with secular Views; and even they, who seemed more serious, too often, he thought, considered it in a Light widely different from its true one. Some, he observed, made it consist in asserting the Rights of the Church, and the Dignity of their Function; others, in a strenuous Opposition to the prevailing Sectaries, and a zealous Attachment to the established Church-government; a third Sort in examining the speculative Points, and mystical Parts of Religion: None of them in the mean Time considering either in what the true Dignity of the ministerial Character consisted; or the only End for which Church-government was at all established; or the practical Influence, which can alone make speculative Points worth our Attention.

THE strange Disorder of that Part of the Country where his Lot fell, hath already been observed.

AMIDST such Ignorance to introduce a Knowledge of Religion was a laborious Work; as  
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difficult as a first Plantation of the Gospel. There was the same Building to raise, and as much Rubbish to clear away; for no Prejudices could be stronger, and more alien to Christianity, than those he had to oppose.

He set out with making it his Endeavour to gain the Affection of his Parishioners. To succeed in it however he used no servile Compliances: His Behaviour was free without Levity, obliging without Meanness, insinuating without Art: He condescended to the Weak, bore with the Passionate, complied with the Scrupulous: In a truly apostolick Manner, he became all Things to all Men. By these Means he gained mightily upon his Neighbours, and convinced them how heartily he was their Friend.

To this Humanity and Courtesy he added an unwearied Application to the Duties of his Function. He was not satisfied with the Advice he gave in Publick, but used to instruct in Private; and brought his Parishioners to come to him with their Doubts and Difficulties. He had a most engaging Manner towards those, whom he thought well-disposed: Nay, his very Reproof was so conducted, that it seldom gave Offence; the becoming Gentleness with which it was urged made it always appear the Effect of Friendship. Thus laying himself out, in a few years he made a greater Change in his Neighbourhood, than could well have been imagined.

He was very assiduous in preventing all Law-suits among them. His Hall was often thronged with People who came to him about their Differences. He was not indeed much acquainted with Law, but he could decide equitably, and that satisfied:



tified : Nor could his Sovereign's Commission have given more Weight than his own Character gave him.

HE had a just Concern for all under Affliction ; and was a much readier Visitant at the House of Mourning than at that of Feasting. He was considered as a good Angel by all in Distress. When the Infirmities of Age came upon him, and he grew less able to endure Exercise, it was his Custom to write Letters of Consolation to such as were in Affliction.

HE used to interpose likewise in all Acts of Oppression ; and his Authority was such, that it generally put a Stop to them.

MEAN Time it grieved him exceedingly to see every where in the Parishes around him so much Ignorance and Superstition ; occasioned by the very great Neglect of the Clergy of those Parts.

THE very bad Consequences arising from this shameful Remissness among the Clergy, induced Mr. *Gilpin* to supply, as far as he could, what was wanting in others. Every Year, therefore, he used regularly to visit the most neglected Parishes in *Northumberland, Yorkshire, Cheshire, Westmoreland, and Cumberland* : And that his own Parish in the mean Time, might not suffer, he was at the Expence of a constant Assistant. In each Place he stayed two or three Days ; and his Method was, to call the People about him, and lay before them, in as plain a Way as possible, the Danger of leading wicked or even careless Lives, explaining to them the Nature of true Religion, instructing them in the Duties they owed to God, their Neighbour,

Neighbour, and themselves ; and shewed them how greatly true Religion would contribute to their present as well as future Happiness.

HAVING all the Warmth of an Enthusiast, though under the Direction of a very calm Judgment, he never wanted an Audience even in the wildest Parts ; where he roused many to a Sense of Religion, who had contracted the most inveterate Habits of Inattention to every Thing of a serious Nature.

WHERE ever he came, he used to visit all the Jails and Places of Confinement ; few in the Kingdom having at that Time any appointed Minister. And by his Labours, and affectionate Manner of behaving, he reformed many very abandoned Persons in those Places. He would employ his Interest likewise for such Criminals, whose Cases he thought attended with any hard Circumstances, and often procured Pardons for them.

THERE is a Tract of Country upon the Border of *Northumberland*, called *Reads-Dale* and *Tine-Dale* ; of all barbarous Places in the North, at that Time the most barbarous.

BEFORE the Union, this Country was subject by Turns to *England* and *Scotland*, and the common Theatre where the two Nations were continually acting their bloody Scenes. It was inhabited by a Kind of desperate Banditti, rendered fierce and active by constant Alarms. They lived by Theft ; used to plunder on both Sides of the Barrier, and what they plundered on one, they exposed to Sale on the other.

IN this dreadful Country, where no Man would even travel that could help it, Mr. *Gilpin* never failed to spend some Part of every Year. He generally chose the Holidays of *Christmas* for this Journey, because he found the People at that Season most disengaged. He had set Places for preaching, which were as regularly attended, as the Assize-Towns of a Circuit. If he came where there was a Church, he made use of it : If not, of Barns, or any other large Building ; where great Crouds of People were sure to attend him, some for his Instructions, and others for his Charity.

THIS was a very laborious Employment. The Country was so poor, that what Provision he could get, extreme Hunger only could make palatable. The badness of the Weather and the badness of the Roads through a mountainous Country, and at that Season covered with Snow, exposed him likewise often to great Hardships. Sometimes he was overtaken by the Night, the Country being in many Places desolate for several Miles together, and obliged to lodge out in the Cold : At such Times he would make his Servant ride about with his Horses, whilst himself on Foot used as much Exercise as his Age and the Fatigues of the preceding Day would permit. All this he cheerfully underwent ; esteeming such Sufferings well compensated by the Advantages which might accrue from them to his Fellow-creatures.

OUR *Saxon* Ancestors had a great Aversion to the tedious Forms of Law. They chose rather to determine their Disputes in a more concise Manner, pleading generally with their Swords.

THIS Custom still prevailed on the Borders. These wild *Northumbrians* indeed went beyond their Ancestors.

Ancestors. They were not content with a Duel: each contending Party used to muster what adherents he could, and commence a Kind of petty War. So that a private Grudge would often occasion much Bloodshed.

It happened that a Quarrel of this Kind was on Foot, when Mr. *Gilpin* was at *Rothbury* in those Parts. During the two or three first Days of his Preaching, the contending Parties observed some Decorum, and never appeared at Church together. At length however they met. One Party had been early at Church, and just as Mr. *Gilpin* began his Sermon, the other entered. They stood not long Silent. Inflamed at the Sight of each other, they began to clash their Weapons, for they were all armed with Javelins and Swords. When the Tumult in some Degree ceased, Mr. *Gilpin* proceeded: but again the Combatants began to brandish their Weapons, and draw towards each other. Mr. *Gilpin* stepped from the Pulpit, went between them, and addressing the Leaders, put an End to the Quarrel for the present, but could not effect an entire Reconciliation. They promised him however, that till the Sermon was over, they would make no more Disturbance. He then went again into the Pulpit, and spent the rest of the Time in endeavouring to make them ashamed of what they had done. His Discourse affected them so much, that they promised to forbear all Acts of Hostility while he continued in the Country. And so much respected was he among them, that whoever was in Fear of his Enemy, used to resort where Mr. *Gilpin* was, esteeming his Presence the best Protection.

THE disinterested Pains he took among these barbarous People, drew from them the sincerest Gratitude,



Gratitude, a Virtue perhaps as frequently the Growth of these natural Soils, as of the best cultivated.

How greatly his Name was revered among them one Instance will shew.

By the Carleßness of his Servant, his Horses were one Day stolen. The Thief was rejoicing over his Prize, when by the Report of the Country he found whose Horses he had taken, he instantly came trembling back, confessed the Fact, returned the Horses, and declared he believed the Devil would have seized him directly, had he carried them off, knowing them to have been Mr. *Gilpin's*.

ONE Day, as he was preparing for his Journey into these Parts, he received a Message from Dr. *Barns*, Bishop of *Durham*, appointing him to preach a Visitation-Sermon the Sunday following. He acquainted the Bishop with the Necessity of keeping that Appointment, begging his Lordship would at that Time excuse him. His Servant informed him that the Bishop had received his Message, but returned no Answer. Concluding him therefore satisfied, he set out on his Journey : But to his great Surprise, when he came home, found himself suspended ; some Persons, through Enmity to him, having put the Bishop upon this hasty Step. A few Days after he received an Order to meet the Bishop at *Chester*, a Town in the Diocese of *Durham*. Here many of the Clergy assembled, and Mr. *Gilpin* was ordered by the Bishop to preach that Day before them. He made his Apology ; He had come wholly unprepared—besides he was suspended, and thereby excluded from the Pulpit. The Bishop answered, he took off the Suspension. But Mr *Gilpin* still begged to  
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be excused—he had brought no Sermon with him, and hoped none would be required from him. But the Bishop would take no Excuse; telling him, that as he had been a Preacher so long, he must be able to say enough to the Purpose without any previous Meditation. Mr. *Gilpin* persisting in his Refusal, the Bishop at length grew warm, and required him upon his canonical Obedience to go immediately into the Pulpit. After a little Delay he went up; and though he observed several taking Notice of what he said, he proceeded without the least Hesitation.

THE Ecclesiastical Court of *Durham* was at this Time very scandalously governed, being made indeed little better than an Office for granting Indulgences. The Bishop was a well-meaning, weak Man; irresolute, and wholly in the Hands of others. Every Thing was managed by his Relation the Chancellor, whose Irregularities were most notorious,

THE Opportunity now afforded him, Mr. *Gilpin* thought no unfavourable one to open the Bishop's Eyes; accordingly, before he concluded his Sermon, he turned towards the Bishop, to whom he thus addressed himself.

“ My Discourse now, Reverend Father, must be directed to you. God hath exalted you to be the Bishop of this Diocese, and requireth an Account of your Government thereof. A Reformation of all those Matters which are amiss in this Church, is expected at your Hands. And now, lest perhaps, while it is apparent, that so many Enormities are committed every where, your Lordship should make Answer, that you had no Notice of them given you, and that these Things never  
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came to your Knowledge, behold I bring these Things to your Knowledge this Day. Say not then that these Crimes have been committed by the Fault of others without your Knowledge; for whatever either yourself shall do in Person, or suffer through your Connivance to be done by others, is wholly your own. Therefore in the Presence of God, his Angels, and Men, I pronounce you to be the Author of all these Evils: Yea, and in that strict Day of the general Account I will be a Witness to testify against you, that all these Things have come to your Knowledge by my Means; and all these Men shall bear Witness thereof, who have heard me speak unto you this Day."

THIS Freedom alarmed every one. As Mr. *Gilpin* went out of the Church, his Friends gathered round him, kindly reproaching him, with Tears for what he had done—"The Bishop had now got that Advantage over him which he had long sought after,—and if he had injured him before without Provocation, what would he do now so greatly exasperated?" Mr. *Gilpin* walked on, assuring them, that if his Discourse should do the Service he intended by it, he was regardless what the Consequence might be to himself.

DURING that Day nothing else was talked of. Every one commended what had been said, but was apprehensive for the Speaker. Those about the Bishop waited in silent Expectation, when his Resentment would break out.

AFTER Dinner Mr. *Gilpin* went up to the Bishop, to pay his Compliments to him before he went Home. "Sir, said the Bishop, I propose to wait upon you home myself."—This he accordingly did; and as soon, as Mr. *Gilpin* had  
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carried him into a Parlour, the Bishop turned suddenly, and seizing him eagerly by the Hand, "Father *Gilpin*, says he to him, I acknowledge you are fitter to be the Bishop of *Durham*, than I am to be Parson of this Church of yours.—I ask Forgiveness for past Injuries;—Forgive me, Father.—I know you have Enemies; but while I live Bishop of *Durham*, be secure, none of them shall cause you any further Trouble."

THO' Mr. *Gilpin* was chiefly solicitous about the Souls of those committed to his Care, he omitted not to promote, as far as he could, their temporal Happiness. What Wealth he had, was entirely laid out in Charities and Hospitality.

THE Value of his Living was about 400*l.* a Year; an Income which, however considerable, was yet in Appearance very unproportionate to the generous Things he did: Indeed he could not have done them, unless his Frugality had been equal to his Generosity.

IN building a School, and purchasing Lands for the Maintenance of a Master and Usher, he expended above 500*l.* As there was so great a Resort of young People to his School, that in a little Time the Town was not able to accommodate them, he put himself to the Inconvenience of fitting up a Part of his own House for that Purpose, where he seldom had fewer than twenty or thirty Children. Some of these were the Sons of Persons of Distinction, whom he boarded at easy Rates; but the greater Part were poor Children, whom he not only educated, but cloathed and maintained: He was at the Expence likewise of boarding in the Town many other poor Children. He used to bring several every Year from the different Parts where



where he preached, particularly *Reads-Dale* and *Tine-Dale*; which Places he was at great Pains in civilizing, and contributed not a little towards rooting out that Barbarism, which every Year prevailed less among them.

FOR the Maintenance of poor Scholars at the Universities, he yearly set apart 60*l.* This Sum he always laid out, often more. His common Allowance to each Scholar was about 10*l.* a Year; which for a sober Youth was at that Time a very sufficient Maintenance; so that he never maintained fewer than six. By his Will it appears, that at his Death he had nine upon his List; whom he took Care to provide for during their Stay at the University.

EVERY *Thursday* throughout the Year a very large Quantity of Meat was dressed wholly for the Poor; and every Day they had what Quantity of Broth they wanted. Twenty-four of the poorest where his constant Pensioners. Four Times in the Year a Dinner was provided for them, when they received from his Steward a certain Quantity of Corn, and a Sum of Money; and at *Christmas* they had always an Ox divided among them.

WHEREVER he heard of any Distress, whether of his own Parish, or any other, he was sure to relieve them. In his Walks abroad he would frequently bring Home with him poor People, and send them away cloathed as well as fed.

HE took great Pains to inform himself of the Circumstances of his Neighbours, that the Modesty of the Sufferer might not prevent his Relief.

BUT

BUT the Money best laid out was, in his Opinion, that which encouraged Industry. It was one of his greatest Pleasures to make up the Losses of his laborious Neighbours, and prevent their sinking under them. If a poor Man had lost a Beast, he would send him another in its Room; or if any Farmer had had a bad Year, he would make him an Abatement in his Tithes.—Thus, as far as he was able, he took the Misfortunes of his Parish upon himself; and like a true Shepherd exposed himself for his Flock.

OF all Kinds of industrious Poor, he was most forward to assist those who had large Families: Such never failed to meet with his Bounty, when they wanted to settle their Children in the World.

IN the distant Parishes where he preached, as well as in his own Neighbourhood, his Generosity and Benevolence were continually shewing themselves; particularly in the desolate Parts of *Northumberland*: “When he began his Journey, says an old Manuscript of the Life of him, he would have ten Pounds in his Purse; and at his coming home he would be twenty Nobles in Debt, which he would always pay within a Fortnight after.” In the Jails he visited, he was not only careful to give the Prisoners proper Instructions, but used to purchase for them likewise what Necessaries they wanted.

EVEN on the publick Road he never let slip an Opportunity of doing Good. Often has he been known to take off his Cloak, and give it to an half-naked Traveller: And when he has had scarce Money enough in his Pocket to provide a Dinner, yet would he give away Part of that little, or the whole, if he found any who seemed to stand in Need of it.—Of this benevo-

lent Temper the following Instance is preserved. One Day returning home, he saw in a Field several People crouding together; and judging something more than ordinary had happened, he rode up, and found that one of the Horses in a Team had suddenly dropped down, which they were endeavouring to raise; but in vain, for the Horse was dead. The Owner of it seeming much dejected with his Misfortune, and declaring how grievous a Loss it would be to him, Mr. *Gilpin* bad him not be disheartened; 'I'll let you have, says he, 'honest Man, that Horse of mine', and pointed to his Servant's.—'Ah! Master, replied the Country-man, my Pocket will not reach such a Beast as that.'—'Come, come, said Mr. *Gilpin*, take him, take him, and when I demand my Money, then 'thou shalt pay me'.

His hospitable Manner of living was the Admiration of the whole Country. He spent in his Family every Fortnight forty Bushels of Corn, twenty Bushels of Malt, and a whole Ox; besides a proportionable Quantity of other Kinds of Provision.

STRANGERS and Travellers found a chearful Reception. All were welcome that came; and even their Beasts had so much Care taken of them, that it was said, 'If a Horse was turned loose in any Part of the Country, it would immediately 'make its Way to the Rector of *Houghton's*.'

EVERY Sunday from *Michaelmas* 'till *Easter*, was a Sort of a Publick Day with him. During this Season he expected to see all his Parishoners and their Families. For their Reception he had three Tables: The first for Gentlemen, the second for Husbandmen and Farmers, and the third for Day-labourers.—This Piece of Hospitality he of

of never omitted, even when Losses, or a Scarcity Provision, made its Continuance difficult to him

—IF you should as you threaten, says he in a Letter to his old Enemy Chancellor Barns, give out a Sequestration of my Benefice, you shall do me a greater Favour than you are aware of. For at this Time I am run in no small Debt. I want likewise Provision of Victuals. Where I have had against Michaelmas six or seven fat Oxen, and five or six fat Cows, I have now neither Cow nor Ox, but must seek all from the Shambles. A Sequestration given out, I may with Honesty break up House for a Space, which will save me twenty or thirty Pounds in my Purse. But I trust you will think better of this Matter.

EVEN when he was absent, no Alteration was made in his Family Expences: The Poor was fed as usual, and his Neighbours entertained.

TOWARDS the latter Part of his Life, Mr. Gilpin went through his Duty with great Difficulty. His Health was much impaired. The extreme Fatigue he had during so many Years undergone, had quite broke his Constitution. Thus he complains in a Letter to a Friend. *To sustain all these Travels and Troubles I have a very weak Body, subject to many Diseases; by the Monitions whereof I am daily warned to remember Death. My greatest Grief is, that my Memory is quite decayed; my Sight faileth; my Hearing faileth; with other Ailments, more than I can well express.*

WHILE he was thus struggling with an advanced Age, and much impaired Constitution, there happened a very unfortunate Affair, which entirely destroyed his Health. As he was crossing the Market-place at Durham, an Ox ran at him, and push-



ed him down with such Violence, that it was imagined the Bruises he received would have occasioned his Death. He lay long confined; and though he again got abroad, he never recovered even the little Strength he had before, and continued lame as long as he lived.

BUT Sickness was not the only Distress which the declining Years of this excellent Man had to struggle with. As Age and Infirmary began to lessen that Influence he once had, the Malice and Opposition of his Enemies prevailed more.

OF what frivolous Pretences they availed themselves, and with what Temper he bore it, the following Letters will shew.

*I AM* very sorry, Mr. Wren, to hear that, to maintain an evil Cause, you should make an untrue Report of me. I am very glad, however, that the two other false Reports, if it be as you say, were not raised by you; one, that I should make the Marriage of Ministers unlawful; the other, that I should make their Children Bastards. Whereas certainly it is known, that long ago I was accused before Bishop Tunstal for speaking in favour of Priests Marriage: Since which Time I have never altered my Mind; but in my Sermons in this Country, Northumberland, Westmorland, Cumberland, Yorkshire, and Lancashire, I have, as Opportunity served, spoken in Defence of Priests Marriage. And allowing their Marriage, I trust no Man will believe that I should make their Children Bastards.

YOU say, I am called Hypocrite: I know I am so of divers. How they will answer GOD's Law therein, I leave to their own Conscience. But verily for my own Part I can thank them; for when I hear it, I trust in GOD, I gain not a little thereby in studying clearly to subdue that Vice. And I suppose very few

*few Preachers in England have preached oftener against it than I; and that, as I trust, with a clear Conscience.*

*BUT to make an End, it is Time, good Mr. Wren, both for you and me (Age and sundry Diseases, Messengers of Death, giving us Warning) more diligently to search our own Faults, and to leave off from curious hearkening and espying of other Mens. I pray you read St. James, the latter Part of the 3d Chapter, and there learn from whence cometh contentious Wisdom. And this, I beseech you, remember, that it is not long since GOD did most mercifully visit you with great Sickness. At that Time I doubt not you lamented sore your Duty forgotten in your Life past: And for the Time to come, if GOD would restore you to your Health, I trust you promised a godly Repentance. Good Mr. Wren, if you have somewhat forgotten that godly Mind, pray to GOD to bring it again; and being had; keep it. Pray in Faith, and St. James saith, GOD will hear you; whom I beseech evermore to have you in his blessed Keeping.*

*Your loving Friend to his Power,*

**BERNARD GILPIN.**

**A***FTER my most hearty and due Commendations; having heard that Sir William Mitchell, one of your Brother's Executors, reported of me in sundry Places, that I withhold from him great Sums of Money, and I know nothing wherefore: I heartily beseech you, seeing that you are joined Executor likewise, that you will let me know, by this Bearer, if you can find any Thing in any Writings or Accounts of your Brother, that can be lawfully demanded of me, and, GOD willing, it shall be paid ere I be much older. If, as I believe, I be Debtor for nothing else, saving the sixteen Books, whereof I know no Price, I have given this Bearer, my Servant, such Instructions, that he will either satisfy you, or I will make Return*

*of the Books.—I pray almighty GOD to have you ever in his blessed Keeping.*

*Your loving Friend to his Power,*

BERNARD GILPIN.

ABOUT the Beginning of *February*, in the Year 1583, he found himself so weak, that he was sensible his End was drawing near. He told his Friends, and spoke of his Death with that happy Composure which always attends the Conclusion of a good Life. He was soon after confined to his Chamber. His Senses continued perfect to the last. Of the Manner of his taking Leave of the World, we have this Account.

A FEW Days before his Death, he ordered himself to be raised in his Bed; and his Friends, Acquaintance, and Dependents to be called in. He first sent for the Poor, and beckoning them to his Bed-side, he told them, he was going out of the World—he hoped they would be his Witnesses at the great Day, that he had endeavoured to do his Duty among them—Above all Things, he exhorted them to fear GOD, and keep his Commandments; telling them, if they would do this, they could never be left comfortless.

HE next ordered his Scholars to be called in; then his Servants; and then sent for several Persons, who had not heretofore profited by his Advice according to his Wishes, and upon whom he imagined his dying Words might have a better Effect. His Speech began to falter before he had finished his Exhortations. The remaining Hours of his Life he spent in Prayer, and broken Conversations with some select Friends, mentioning often the Consolations of Christianity—declaring they were the only true ones,—that nothing else could bring a Man Peace at the last. He died upon the 4th of *March*, 1583, in the 66th Year of his Age.



THE

L I F E

O F

WILLIAM WHITAKER.

**W**ILLIAM WHITAKER was born at *Holme*, in the Parish of *Bournley* in *Lancashire*, of an ancient Family. His Father was one who, by his Industry, increased the ancient Inheritance of the *Whitakers*.

IN his Childhood he was educated under his Parents, and brought up in the School of *Bournley*: But when he was thirteen Years old, he was sent for up to *London* by his Uncle *Alexander Nowel*, Dean of *St. Paul's*.

WHEN he came he kept him in his own House, and placed him in *St. Paul's* School: At eighteen Years old he was sent to *Cambridge* to *Trinity College*, where he was chosen first Scholar, and then Fellow of the House.

A WHILE



A WHILE after, leaving *Plato* and *Aristotle*, he became a diligent Reader of the Sacred Scriptures, to which he always attributed the chief Authority, not only to build our Faith upon, but to determine all Controversies by.

IN a few Years he read over most of the Fathers, both *Greek* and *Latin*; and if by any Occasion of Friends Visits he was interrupted in his Studies, he would gain so much Time out of his Sleep, as to finish his Task he had imposed upon himself.

BYT as by these his Labours and Watchings he much increased his Learning, so he much impaired his Health of his Body, which he never recovered.

DOCTOR *Whitgift*, then *Regius Professor*, took so great a Liking of him, that he esteemed him his Son all his Life after. When he took the Degree of Batchelor in Divinity, he performed his Exercises so, that his Auditors knew not whether he shewed himself the better Christian or Divine.

WHEN this Work was over, he lived quietly for a while in the College; *being never less idle than when idle, nor less alone than when alone*: For when he was free from publick Busineses, he prepared himself by studying Controversies for publick Work, as if it were, thereby presaging what afterwards came to pass.

FOR shortly after Doctor *Chaderton*, the Master of *Queens College*, and *Regius Professor*, was made a Bishop; and though *Whitaker* was but young, yet considering his great Learning, he was  
una-

unanimously chosen to be his Successor in the Professorship.

WHEN he began to read his Lectures, he performed them to the abundant Satisfaction of all his Hearers, nothing being found wanting which could be required in the best Divine, and most accomplished Professor: For he shewed much reading, a sharp Judgment, a pure and easy Stile, with sound and solid Learning; so that his Fame spreading abroad, Abundance resorted to his Lectures, and reaped much Profit thereby.

The first that he began with in his Lectures, was to expound the three first Chapters of *Luke*: After which he went over the Epistle to the *Galatians*, the first to *Timothy*, and the *Canticles*. Afterwards he betook himself to the Controversies between the Papists and us, in the Year 1585.

ABOUT this Time he married a Wife, a prudent, pious, chaste, and charitable Woman. After whose Death at the End of two Years, he married another, a grave Matron, the Widow of *Dudley Fenner*; by these he had eight Children, whom he educated religiously.

DOCTOR *Whitaker* was shortly after chosen Master of *St. John's College* in *Cambridge*, which, though at first some of the Fellows disliked, yet, within a little Space, by his Clemency, Equity, and Goodness, he turned them into Love, and Admiration of him: Yea, he always governed the College with much Prudence and Moderation, not seeking his own Profit, but the publick Good. In choosing Scholars and Fellows, he always carried himself unblameably, so as he would never suffer any Corruption to creep into the Election; and if he

he found any who by Bribes had sought to buy Suffrages, he of all others (though otherwise never so deserving) should not be chosen.

THE Week before he died he performed an excellent Work, not only for the University of *Cambridge*, but for the whole *English Church*, for whose Peace and Unity he always studied, by undertaking to compose some Differences which sprang up about some Heads of Religion; for which End he went toward *London* in the Midst of Winter, in the Company of Dr. *Tyndal*, Master of *Queens College*: But what with his Journey, and want of Sleep (being too intent upon his Business) he fell sick by the Way, which made him return to *Cambridge*; and finding his Disease increase, he sent for the Physicians, who resolved to let him Blood, which was yet neglected for two Days: The third Day when they went about it, he was unfit, by reason of a continual Sweat that he was in, yet that Night he seemed to sleep quietly; and the next Morning a Friend asking him, how he did; he answered, "O happy Night! I have not taken so sweet a Sleep since my Disease seized upon me." But his Friend finding him all in a cold Sweat, told him, that Signs of Death appeared on him. To whom he answered, "Life or Death is welcome to me, which God pleaseth; for Death shall be an Advantage to me." And after a while he said, "I desire not to live, but only so far as I may do GOD and his Church Service." And so shortly after he quietly departed in the LORD, in the Year 1595, and of his Age forty seven; having been Professor sixteen Years.

CARDINAL *Bellarmino* procured his Picture out of *England*, and hung it up in his Study, much admiring him for his singular Learning; and being

ing asked by a Jesuit, why he would suffer the Picture of that Heretick to hang there. He answered, " Though he was an Heretick, and his Adversary, yet he was a learned Adversary.

IN the whole Course of his Disease, which was a Fever, he demeaned himself quietly and mildly, acknowledging GOD to be the Author of his Disease, to whose Will he willingly submitted himself, without the least Sign of Impatency, saying with *Job*, LORD my GOD, *though Thou kill me, yet I am sure that with these Eyes I shall see Thee, for in Thee do I hope.* In his Habit, Countenance, and in the whole Course of his Life, he shewed forth Piety and Holiness; and in his private Family, where he most discovered himself, he was the same Man. He was most patient in Injuries, which he quickly forgot, and was easily reconciled to those which deserved worst of him.

HE was very charitable and liberal to the Poor, according to his Estate, which yet he always carried privately; but especially he was most bountiful to such Poor as were modest, godly, and industrious, and yet more especially to such poor Students as were ingenious and painful. These he would often secretly furnish with Money, and prefer them to Places as far as by the Statutes of the College he could.

IN passing Judgment upon other Mens Lives and Actions, he was always very modest and moderate. Those whom he saw do well, he would encourage and commend: For those that brake out into inordinate Practices, he would grieve and mourn. In his Converse with his Friends, he was very courteous and pleasant: Faithful in keeping Secrets; prudent and grave in serious Matters:  
Always



Always most ready to assist his Friends in every Condition, either with Counsel, Comfort, or Money.

His Piety towards his Parents was singular, towards whom he was very dutiful, and whom he supported, being fallen into Decay: And that which added a Lustre to his Learning, Virtue, and Graces, was, that they were accompanied with *Moses-like* Meekness, and almost incredible Humility. For although he was endued with a most sharp Wit, happy Memory, Variety of Reading, excellent Eloquence as ever was in any Divine, and lastly, with a most learned and polite Judgment, so that he was the Oracle of the University, yet did he not hold any singular or private Opinion, but what was agreeable to the sound Doctrine of the Word of GOD; yea, he was so humble, that he despised not his Inferiors, but carried himself as a Child that is weaned from his Mother's Breasts.

BISHOP Hall saith of him, *Never Man saw him without Reverence, nor heard him without Wonder.*





THE  
L I F E  
O F  
PHILIP DE MORNAY,  
Lord of PLESSIS MARLY.

**P**HILIP DE MORNAY was, by the Father's Side, of the House of *Mornay*, allied to the most illustrious Families in *France*, being some while since united to the Royal Family of *Bourbon*. He was born the Fifth of *November*, 1549. *James de Mornay* his Father was much addicted to the Superstitions of the Church of *Rome*, in the which he was very careful to bring up his Children. His Mother, Daughter to *Charles de Bec Crespin*, Vice-Admiral of *France*, had some Knowledge of the true Religion in her Husband's Life-time, and endeavoured under-hand to instill it into her Family, and in the End wrought so far with her Husband upon his Death-bed, that after some ardent Exhortations which she used to him in his Extremity; He signified to the By-standers, that he had no need of the *Romish* superstitious Ceremonies, but grounded his Salvation upon the alone Merits of *Christ Jesus* his Saviour.

HIS first Master was one *Gabriel Prestat*, who, together with human Learning, infused gently into him some Principles of true Doctrine, though he durst not make any open mention of Religion to him, for fear of his Father, who knew not that *Gabriel* was a Protestant. He was afterwards brought to *Paris*, where he continued for two Years, though the Course of his Studies was often interrupted by Sickness.

ABOUT the End of the Year 1560, he was called from *Paris* to his Father's Funeral.

BEING arrived at his Mother's, he was solicited by her to read the Protestant Catechism, which he refused, but demanded a New Testament in *Latin* and *French*; and one of the *Geneva* Impression being offered unto him, he likewise refused it, but accepted of one printed at *Lyons*, which he greedily read, praying God to enlighten him in the Knowledge of his Truth; and withal, carefully observing, that the chief Doctrines and Services of the Church of *Rome* were not to be found in Scripture, such as Purgatory, Invocation of Saints, the Sacrifice of the Mass, Adoration of Images: Each of these, still as he found no mention of it in Scripture, he blotted out of his Mind, and began to suspect the rest: So that at last he desired to satisfy himself concerning Transubstantiation, and Justification, by reading concerning those Subjects; which wrought so good Effect on him, that about the End of the Year 1561, he became resolved to quit the Church of *Rome*.

HIS Mother, though she exceedingly rejoiced, yet would not willingly have had him to profess it so soon, because she as yet adhered outwardly to the Papists. But God having, about the same time,

time, cast her into a Sickness, almost unto Death, she made a Vow, in the Presence of her Children, that if God would please to raise her from that Bed of Sickness, she would make open Profession of the Gospel, which she performed at the End of the same Year, 1561.

ABOUT the Beginning of the Year 1562, he was again sent to *Paris* by his Mother, where he had scarce continued three Months, before the Troubles for Religion broke out, which forced him to leave the City.

BEING returned Home, he fell sick of a Plurisy, which with other Infirmities, so far interrupted his Studies, that he forgot almost all which he had learned: Whereupon his Mother had an Intention to make him Page of the King's Chamber: But Peace being re-established in the Year 1563, his Importunities prevailed so far with her, as to return once more to *Paris*, where in short time he recovered what before he had lost, so far as to outgo his Master. It is observable, that during this Time of his Continuance at *Paris*, he was never seen to play, or take other Recreation then expounding before his Master, *Plato's Timæus*, or some such like Author.

ABOUT this Time his Uncle, the Bishop of *Nantis*, strove to win him back to the Church of *Rome*, exhorting him to read diligently the antient Doctors of the Church, and the better to allure him thereto, he promised to resign unto him his Bishoprick, and to put him in present Possession of a Priory: But he thanking him for his Proffers, answered, that he would remit himself wholly unto God, from whom he was confident he should receive whatsoever was necessary for him. And



afterwards, did often by Letters mark out unto his said Uncle such Passages of the Fathers as confirmed the Protestant Religion, and confuted that of the Papists.

IN the Year 1567, the second Troubles arising for Religion, he prevailed with his Mother, to put himself into the Army, with two of her Brothers: But the eternal Providence of GOD, which reserved him to higher Employments, brought it so to pass, that his Horse falling upon him by the Way, broke his Leg, which forced him to return. This Hurt was long in healing, and at length constrained him to undertake a Voyage into foreign Countries, the Use of Baths being requisite to his full Recovery.

SEPTEMBER 1569, he went to *Franckfort*, and from thence into *Italy*, remaining some time at *Padua* to continue his Studies. His idle Hours he passed in the Physick Garden, to learn the Natures and Names of the Herbs and Plants. -At the same time he read over the greatest Part of the Bible, under Rabbi *Menaken* a Jew, the most Learned of that Age.

AT length the State of *Venice* making a League with *Spain* and the Pope, against the *Turk*, occasioned a more strict Search to be made by the Bishop of *Padua* after such as professed the Protestant Religion; of which Profession Mr. *du Pleffis* being known to be, retired to *Venice* to Monsieur *du Ferrier*, then Embassador for the King of *France* there: And here likewise he was likely to have come into Danger: For a certain Officer of the Inquisition, proffering him an Oath upon some Articles proposed to him; he answered in *Italian*, that his Religion permitted him not to take it. The Officer

cer misunderstanding the Word Religion (which in that Language, most commonly signifies some Order of Friars) asked him if he was a religious Person ! Monsieur *du Pleffis* (understanding the Officer's Question of a Protestant, such being in *France* called of the Religion) answered, yes, whereupon the Officer proceeded no farther. Divers like Dangers he escaped by the Providence of God in other Parts of *Italy*.

At *Rome* a Provost came by Night, and examined him concerning his Country, and his Name. He told him his Name was *Philip de Mornay*, the Provost not hearing *du Pleffis*, by which Name he was more ordinarily called, left him supposing he was not the Man he sought for.

FROM *Venice* (having first seen the rest of *Italy*) he went to *Vienna*, and from thence by *Hungary*, *Bobomia*, and *Saxony*, to *Franckfort*, and so to *Cologne*, in the End of the Year 1571. Here he was familiar with *Philip Ximenes*, a *Spaniard*, the great Friend of *Cassander*, with whom he had often Conference about Religion. *Ximenes* confessed many Errors in the visible Church, but would by no Means allow of a Separation from it : *Du Pleffis* having obtained his Arguments in Writing, gave him an Answer to them, to which *Ximenes* promised, but never gave an Answer.

In the Spring, 1572, he passed into *Flanders*, and so into *England*, where he was favourably received by Queen *Elizabeth*, who already had him in great Esteem. At that Time Monsieur *de Montmorency*, and Monsieur *de Foix*, were newly arrived in *England*, to swear the League betwixt the Queen, and *Charles* King of *France*. These intended to send *du Pleffis* to the Queen of Scots then

Prisoner in *England*, to salute her in the Name of their Master. But when he perceived that he was to deliver some Letters secretly to her, which made against the League, he refused that Commission, saying, *That he would not begin his Employment by so Evil an Action.*

AT the End of *July* 1572, he returned into *France*, and went to wait upon the Admiral at *Paris*; that fatal Marriage being then ready to be solemnized between the King of *Navarre*, and *Margaret* of *France*: His Mother was then in the City upon her return Home, and himself ready to accompany her, when News was brought that the Admiral was hurt, whom presently he ran to aid to his Lodging. He had always suspected, that Marriage, but this wicked Act confirmed his Suspicion. Wherefore, desiring his Mother instantly to depart, he resolved himself to stay and attend the Issue of what he suspected. Upon *Bartholomew-Day* (the Day of that horrid Massacre) the Messenger whom he had sent to enquire of the Admiral's Health, returned affrighted, and told him, that the Admiral's Lodging was broke open by Force: At which sudden News, he leapt out of his Bed, and putting on his Cloaths, felt an extraordinary Motion in himself, which caused him to say, *God will deliver me out of this Danger, and I shall see it revenged*: On the contrary, *Ramini* his Tutor, presently answered, *And I shall die in it.* Both which came to pass:

WHILST he intended to hasten to the Admiral's Lodging, divers Hinderances kept him within, till the Murderers arrived at his House, so that he had scarce Time to burn his Papers, and save himself on the Top of the House, till they were gone. A Day or two he lay hid in *Paris*, and on the third Day

Day of the Massacre, he slipt out of the City (though not without much Danger) under the Disguise of a Lawyer's Clerk : Arriving at his Mother's, he found the Family dispersed, and herself concealed by a mean Gentleman of the Neighbourhood. Having saluted her, he resolved to venture for *England* : To which end, one offered to procure for him the Duke of *Guise's* Pass, he refused it saying, *That he would not owe his Life to such, for whose Service he should be loth to employ it; That God had delivered him from the Massacre, and therefore into his Hands he would commit his Passage;* and within two or three Days, finding a Boat at *Diep*, he passed in it safe to *England* : Where he had been recommended to the Queen by the Lord *Walsingham*, then Ambassador in *France*.

BEING there, he wrote some Remonstrances by which he exhorted the Queen to the Defence of the afflicted Church ; and confuted the Calumnies imposed upon the Protestants : He was likewise employed in the Treaty of Marriage betwixt the Duke of *Alençon* (Brother to the *French King*) and Queen *Elizabeth*. This Duke, by reason of some Differences betwixt his Brothers and himself, took up Arms, and made Use of the Protestants, as a discontented Party, to assist him ; to join with whom, Monsieur *du Plessis* was much solicited, which occasioned him at length to return into *France* ; but withal, he expressed his Dislike of joining the Interest of Religion with the Duke's ambitious and discontented Ends.

THIS War not succeeding, he retired to *Jametz*, till the Death of King *Charles VII.* who died in 1574. After which he came to *Sedan*, where he was desired by the Dutchess of *Bouillon* to undertake a Journey to the Duke of *Cleve*, who, with the



the Elector *Palatine*, had been by her late Husband constituted Executors of his Will ; which (though a Business of much Hazard) was undertaken by him, and performed to the great Contentment of the Dutcheſs. During his ſojourning at *Sedan*, he married *Charlotte Arbaleſte*, a Widow, who having likewise eſcaped the Maſſacre at *Paris*, was fled thither for Religion : At whoſe Requeſt he composed his Treatiſe of *Life and Death*.

IN the Year 1576 he went to the King of *Navarre* at *Guienne*, who immediately received him for one of his Council : To whom he did much Service in the Wars, againſt the pretended *Holy League*. In Reference to which, he was by the ſaid King employed in 1577, with an ample Commiſſion to the Queen of *England*, to ſollicit her for Aid againſt the Leaguers.

BEING arrived in *May* at *London*, the Queen (who was very prompt in ſuch Kind of Speeches) told him, That ſhe had expected him as Meſſenger from a Duke, but now ſhe ſaw him as an Ambaſſador from a King. At his Audience he obtained from her the Sum of eighty thouſand Crowns to levy Men in *Germany* for that War, which nevertheless were not raiſed, by reaſon of the Peace which followed in the ſame Year. During this his Abode in *England*, he composed his Treatiſe of the *Church*.

BEING reſolved to paſs into the *Low-Countries*, in *June* 1578, he took Leave of the Queen at *Norwich* ; who, beſides an honourable Preſent beſtowed upon him, would have a particular Cypher for Letters to paſs betwixt them : In his Paſſage he was robbed by Pyrates, where he loſt (beſides other Things) his Papers, amongſt which  
there

there were some Books of the History of his Time in Latin, which he had begun.

Arriving at *Antwerp*, he was present at the Treaty betwixt Queen *Elizabeth*, Duke *Casimir*, and the United Provinces. In which he caused likewise to be included the King of *Navarre*, his Master: He was afterwards poisoned by one *Guerin*, who had been hired to poison the Prince of *Orange*, but his Youth and good Constitution overcame the Force of the Poison.

DURING his Stay here, he fell into a grievous Sickness, which the Physicians judged to be caused by the Reliques of the Poison. This continuing upon him, and the Plague raging in *Antwerp*, he was invited by those of *Ghent*, for change of Air, unto their City, where they provided a House for him.

THE next Spring the King of *Navarre* again took up Arms, and commanded Monsieur *du Pleffis*, (laying all other Business aside) to make another Journey to *England* to demand Succours, which he immediately undertook: The Queen of *England* was then about to make Peace with the King of *France*, so that this Embassage was not very agreeable to her: Yet after his return to *Antwerp*, she wrote a Letter with her own Hand to Monsieur *du Pleffis*, telling him, that he should be welcome when ever he pleased to return into *England*; and that never any Gentleman had treated with her, in whom she took so mach Pleasure as in himself.

IN the Year following, (1583) he was sent by the King of *Navarre* to the National Synod of *Vitray* in *Bretaigne*, where he was joyfully received  
by

by the whole Company, with this Preface, *That had they met him occasionally in the Streets, they should have earnestly importuned his Presence with them.* He was likewise present in the General Assembly of the Protestants held at *Montauban*, by the King's Permission, in the Year 1584, where he was desired by the Assembly to draw up the Form of their Complaints against the Violation of the Edict for Peace, which he, together with the Count *de Laval*, presented afterwards to the King at *Blois*.

THE League of the House of *Guise*, breaking forth in the Year 1585, which was formed first against the King, under pretence of the Defence of the Catholick Religion, and afterwards declared against the King of *Navarre*, and the Protestants: That famous Declaration in the Name of the said King, was penned by Monsieur *du Plessis*, wherein the King, having answered the Calumnies cast upon him by that Faction, proposed (to avoid the Calamities of a Civil War) that the Quarrel might be ended betwixt himself and the Duke of *Guise*, notwithstanding the Inequality of their Conditions, by a Combat, either of one to one, two to two, or ten to ten, more or less, at the Choice of the said Duke: To which Declaration Monsieur *du Plessis* would not set his Hand, till the King of *Navarre* had promised that he should be one of the Combatants, if the Conditions should be accepted. But this not being accepted by the Duke, there followed the Civil Wars, in which Monsieur *du Plessis* did many important Services for the King of *Navarre*, and the Protestants.

AFTER the Death of the Duke of *Guise* at *Blois*, there followed a Truce betwixt the Kings, in the Year 1589. Upon which Monsieur *du Plessis* was by the King of *France*, made Governor of *Saumur*.

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One memorable Passage during these Wars cannot well be omitted, That the King of *Navarre*, having abused the Daughter of a Gentleman in *Rochel* (by whom he had a Son) the Church had often remonstrated unto him, but he could not be persuaded to take off the Scandal by a publick Acknowledgment, till Monsieur *du Plessis* giving him Counsel about a Battel which was then ready to be fought, took the Opportunity to tell him how necessary it was to seek the Favour of Almighty God, the only Giver of Victory, and thereupon urged him to consult with his Conscience, whether he ought not to give Glory to God upon such an Occasion, and what Remorse it would breed in him, if God for Want of it should blast his Undertakings, to the Ruin of so good a Cause; which so nearly touched the King's Heart, that he commanded him to consult with a Minister concerning what he had to do in that Business; according to whose Advice he made the next Day a publick Acknowledgment of his Fault in the Church before all the Nobility of his Army. Which Counsel being thought by some to be too rigorous, Monsieur *du Plessis* made this Answer, *That as a Man could not be too Courageous before Men, so he could not be too Humble in the Presence of God.*

AFTER the Murder of *Henry III.* by a *Jacobin* at *St. Cloud*, in *August 1587*, Monsieur *du Plessis* was made Counsellor of Estate to the King of *Navarre* (now *Henry IV. King of France*) whom he served in the recovery of his Right against the League of the House of *Guise*, though with much Hazard to himself, some having been, by their own Confession, hired to murder him.

AFTERWARDS the Duke of *Florence* being willing to join Interests with the King, fearing the  
too



too great Potency of *Spain*, sent a Gentleman to him, who proffered to Monsieur *du Plessis* twenty thousand Crowns a Year, if he would counsel the King to change his Religion, to which he stoutly replied, *That his Master's Conscience was not to be sold, no more than his own.*

IN the Year 1590 he built a Church for the Protestants at *Saumur*, and obtained a Grant from the King, for the instituting of an University there, which was afterwards confirmed by a National Synod.

IN the Year 1602, a certain Monk had hired two young Men to kill him ; who came in Sermon Time into the Church at *Saumur* ; the one of them drawing so near, as to lift up the Carpet which lay before him, but had not the Boldness to strike : Being taken upon Suspicion he confessed his Intentions, and who set him on Work ; whereupon the Monk was apprehended and hanged.

IN *January* 1605, The only Son of Monsieur *du Plessis* was sent for to the Court by the King who intended an Employment for him : But the Design for which he had been sent for failing, he desired Leave to go into *Holland*, which was granted him, where he was the same Year unhappily slain before *Guedres* ; which bred so great a Grief in his Mother, that she lived not long after, departing this Life in *May* 1606. This was one of the most remarkable Years in the whole Life of Monsieur *du Plessis*, in the which two such Losses had befallen him : After his Son's Death, he had both his own Grief to combat with, and to comfort his Wife ; but after her Death he was wont to say, *That heretofore she had been*  
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*an Aid to him in living well, and should hereafter  
be so in teaching him to die well.*

THE horrid Murder of the King following in the Year 1610. he, upon notice of it, took so good Order, as to keep the People about his Government in Quiet, who upon that sudden Change were ready to take up Arms: And as soon as he had received the Edict for the Regency of the Queen Mother, he administered the Oath of Fidelity to all the Clergy and People within his Jurisdiction; making a Speech unto them, in which he desired them to forget the distinguishing Names of Papist and Protestant, which having caused so many Misfortunes, ought to be buried in this great one: Professing, that whoever would shew himself a good *Frenchman*, and a faithful Subject, should be of him respected as his Brother.

SOME Years following were spent by Monsieur *du Pleffis* in procuring the Peace of the Protestant Churches, and endeavouring to keep a good Correspondence between the King and them, which was continually ready to be interrupted; in which Business he carried himself with so much Prudence and Fidelity, that he was admired and praised by all, yea, even Cardinal *Perron* himself (heretofore one of his greatest Enemies) shewed him great Respect in the Assembly of Estates held at *Roan*, in 1617, speaking of him in all Companies with an Excess of Praises; and telling the King himself, that those Men had done him wrong who had kept off Monsieur *du Pleffis* from having a greater Power in the Management of his Affairs; and that his Religion ought not to render him unprofitable in the Exercise of those Graces which God had given him; and that his Majesty ought to keep him

near his Person so long as he should live, which Praises the said Cardinal reiterated upon his Death-bed, in *September* 1618, charging his Friends then about him, to send a solemn Farewell from him to *Monfieur du Pleffis*, and to manifest his Sorrow for not having made a stricter League of Friendship with him, having so high an Esteem of his Conscience and Integrity.

HIS Government of the Town and Castle of *Saumur* was continued unto him till the Year 1621, when the King falling into Displeasure and Suspicion of the Protestants, by reason of their high Deportment in the Assembly at *Rochelle*, displaced him at first but for three Months, with a Promise of restoring him so soon as Affairs should be quieted. But these Discontents growing to an open War, he could never procure a Re-establishment; wherefore retiring to his House in the Forrest upon *Dayure*, he continued there till the Day of his Death, applying himself to holy Meditations and Exercises of Patience.

HE did by a particular Providence make his last Will for the Peace of his Family, and the Edification of those that should survive him; which having finished upon the 3d of *November*, in the forementioned Year, he expressed himself to be now discharged of one of his greatest Cares, and that nothing was now left for him to do, but to die.

THE next Day he was seized by a Fever, forcing him to keep his Bed, which so continued and increased upon him, that upon the ninth of the same Month the Physicians gave over all Hopes of his Recovery: Nevertheless he lived for forty-eight Hours after, which he well husbanded. In all which Time he gave both by Word and Action,

so

for many evident Signs of his Faith, that it may be truly said, that in this short Time he confirmed by irrefragable Proofs all that he had said or written of the Truth of the Christian Religion.

In all this Time he felt little Pain, so that when the Minister asked him how he did, he still would answer, *Well, very Well*. His Speech continued till the tenth Day at Midnight; which he continually employed in Prayers for himself and his Enemies, and in comfortable Speeches to the By-standers. Being asked if he felt not the Spirit within him, sealing unto him the Promises of God, he answered, *Yes indeed, I am assured of it*; and again, *I feel, I feel what I speak*. Two Hours after his Speech, and his Hearing failed him, and his Breath between six and seven in the Morning of the eleventh Day, which was the Hour that he yielded up his Spirit into the Hands of God, finishing by a happy Death, a Life of above seventy-four Years continuance.

*The last Hours of Monsieur du Plessis.*

MONSIEUR du Plessis had made his Will upon the 24th of October, 1623; but he did not sign it 'till the 3d of November following, which having done, Now, said he, *I am discharged of one of my chief Cares, and for the Time to come have nothing else to look after but Death*. And indeed, from the Day following, he kept his Bed for the most Part, being seized by a continual Fever.

ON Thursday, the 9th of November, Madam de Villarnoul his eldest Daughter, came in the Morning to his Bed-side, where, after she had enquired of his Health, as she stood silent, he told her that he desired some one might come and hold



some good Discourse with him : Upon which Occasion, they caused a Minister, being his Household Chaplain, to come, that he might give him Notice of the dangerous Condition in which he was. The Minister used much Liveliness in the Delivery, without making Use of the Circumstances wherewith Men commonly usher in such Discourses : To whom Monsieur *du Plessis*, with a Countenance full of Assurance, answered, " It is true ! I am very well content it should be so ; and do in the first Place pardon from my Heart, all such as have done, or procured Evil to me : " Further beseeching God, that he would pardon and amend them. The Minister praising God for this ; prayed him, that as he had edified him in his Life-time, so now, he would do the same at his Death ; and since he still enjoyed the Use of his Tongue, that he would comfort the By-standers by his Speeches. To which he answered, " That he had not his Speech so free as they imagined ; neither could he speak without Pain : Nevertheless, the Desire he had to give an outward Testimony of the Disposition of his Heart, made him in some Measure overcome this Hindrance ; only he abridged into as few Words as he could all that he had to say. Then he began a Confession of his Faith, but not being able to finish it, he lifted up himself from the Chair whereon he sat, and said to the Minister, *I have a great Account to make, having received much, and profited little.* It being answered, that he had, by the Grace of God, faithfully employed his Talent, having served the Church with much Profit, and advanced the Kingdom of *Christ*. " Alas ! said he, what was there of mine in that Work ? Say not that it was I, but God by me.

AFTER

AFTERWARDS, being laid upon his Bed; "There is nothing, said he, more just and reasonable, than that the Creature should obey his Creator". Then lifting up his Hands above his Head, he thrice cry'd out, *Mercy*; adding, that he did it to shew, that it was the alone Mercy of GOD to which he had his Recourse; that he had heretofore desired to live, in Hopes to see the Deliverance of the Church; but that finding no Repentance in it, he found nothing that should invite him to continue in it: Then, composing his Countenance, with a firm and grave Voice, he gave his Blessing, first unto his Daughters, afterwards unto his Sons-in-Law, recommending Peace unto them, Which, said he, I leave you, as also their Children, and whole Posterity, as well present as absent, praying GOD to ratify this his Blessing, by his most holy Benediction: He gave his Blessing likewise to Monsieur *de Auberville* his Nephew, and his Wife; after to his Family and Household Servants; and, in particular, to the Minister who assisted him, beseeching the LORD to prosper the Ministry of his Word in his Hands. He called likewise Monsieur *Diffendean* the Physician, who had always faithfully served him in his Sickneses, and blessed him.

AT the same time calling to Mind Monsieur *Boucherean*, Minister of the Church in *Saumur*, he pray'd GOD to bless him; and, let it not trouble him, said he, to be patient;—he hath to do with a troublesome People: I beseech GOD not to impute their Sins unto them; there are some in the Company who know what I mean. He understood by these Words those horrible Calumnies, with which he had been unworthily charged. After he gave his Blessing to the Church of *Sau-*

mur, and to that of St. Iovin (which was the nearest to his House) taking notice that there were in it many good Men. At length he prayed to GOD for all the Church in general, that he would deliver it and relieve it from Oppression. After which, he gave Charge to the Minister to write to Madam de Noiers, Daughter to his Wife by her former Husband, to tell her, that he gave his Blessing to her and all his Household: Remembring awhile after, Madam de l'Isle, Daughter to Monsieur and Madam de Villarnoul, he expressed his Sorrow for not seeing her, blessing her and her Children: As also a while after he blessed his Grand-Children, saying, He was assured they should be blessed with the Blessings both of Heaven above, and of the Earth beneath.

THIS being done, he protested, that he had, through his whole Life, made GOD's Glory his End; adding, withal, that such as knew him were not ignorant, that had he proposed any other End to himself, it had been an easy Matter for him to have come to great Riches and Honours. Thereupon, the Minister questioning him upon that Subject, he declared, that he persisted constantly in the Faith wherein he had lived; which also by the Grace of GOD he had defended by Example, Word and Writings; that were his Life again to begin, he would walk in the same Way, by which he had already steered his Course; to wit, by persevering in the Profession of the Gospel, notwithstanding the many Dis-favours which he had suffered for it; that this his Faith was altogether founded upon the Mercy of GOD in Christ, who by the Father had been made unto him, and to all such as believe in him; *Wisdom and Righteousness, Sanctification and Redemption*: And for your Works, Sir, (said the Minister unto him) do

do you attribute no Merit at all unto them? Away, answered he, away, with all Merit both of mine, and of any other Man's whatsoever: I call for nothing but Mercy, free Mercy: Upon which the Minister pronounced unto him, in the Name of *Jesus Christ*, the Remission of his Sins, and the Inheritance of eternal Life, belonging unto all those that believe in the Son of God, saying, that he did it in the Virtue and Discharge of his Duty, not that he at all doubted, but he in his Heart fully felt the Grace of God, and had full Assurance of his Mercy. I thank you, said he, for it, and take your Saying for an Earnest of the Goodness of God towards me.

MONSIEUR *de Villarnoul*, praised God that he saw him enjoy so much Comfort in his End, which he had always heard him desire, during his Life, that he might be able to testify it from his Heart, and not die without speaking it. I feel, said he unto him, my Son, I feel what I speak. Afterwards the Minister demanding if he desired that they should pray God to fortify him more and more, and likewise that he would restore him unto his Health, that he might further serve him, Pray unto God, said he, *that he would dispose of me*. It being answered, that all Hope was not yet lost; that what had been told him concerning the Danger of his Condition, was but for Fear lest some Accident should take away the Consolation of hearing him speak: But, that God was Almighty, able to raise up even those that were already in the Grave; *I am not*, said he, *an Enemy to Life, but I already see one that is far better than this*.

A while after, Madam *de Villarnoul* said unto him, she hoped God would restore him at the Instance



Instance of their Prayers ; *My Daughter*, said he, *let him do what he pleases, I depend upon his Will.* And, indeed though he always testified a great Resolution and Assurance to encounter with Death, yet he never rejected such Remedies, as were proffered to him ; and that Day he dined as he was accustomed : He retired from Life, he fled it not.

AFTER this they prayed by him, during which Exercise, he was extremely attentive, his Hands and Eyes following the Motions of his Heart : And as long as the least Sense was left him, he constantly lent a like Attention to all the Prayers, which at divers Times were presented unto God for him, during the Space of those forty-eight Hours ; so that about five Hours before his Death, when Motion and Sense began to fail him, it was marked, that he endeavoured with one Hand to lift the other from under the Cloaths, that he might hold them up, during the Prayer.

PRAYER being ended, he desired they would read unto him the 71st *Psal*m, of which himself made Choice : There was likewise read unto him the Meditation which himself had before time made upon 2 Tim. iv. 7. *I have fought a good Fight, I have finished my Course, I have kept the Faith.* And, moreover, by his Command, another, which he had likewise published upon those Words of the Psalmist, *Cast thy Burthen upon the LORD.* Whilst these were reading, he was very attentive, giving us infinite Testimonies of the Pleasure which he took in it, and of the Applications which he made for his own Consolation : All this during three Hours and above. After which, we left him to his Repose, as since we always observed the same, to give him some Time of Rest. All which Spaces he employed in Prayers and

and holy Meditations, as appeared by the Motions, Sighs, Words, which from Time to Time broke from him, of the Assurance which he had in God, and of the Victory which by his Grace he had obtained against the Tempter.

IN the Afternoon, upon a Discourse which was made to him of the blessed Immortality, the Minister saying, that here below we have but the Right and Title, the Possession being reserved for us in Heaven, himself cited to this Purpose the Words of St. *Jahn*, in the first Epistle, third Chapter: *Beloved, now are we the Children of GOD, but what we shall be doth not yet appear; now we know that when He shall appear we shall be like unto Him.*— From whence an Occasion being given to discourse unto him of the Resurrection, he thought good that they should read unto him the fifteenth Chapter of the first of the *Corinthians*, and marked (so fresh and untroubled was his Spirit) upon the forty-seventh Verse; *The first Man being of the Earth, is of Dust* (for so it sounds in the *French Translation*.

ABOUT the End of this, arrived Madam *de la Tabarriere*, his Daughter, sent by her Husband to visit him, and render the last Offices of her Duty. He expressed much Contentment in seeing her, saying, that GOD had granted him that he desired: That she made up a great Part of his Comfort, and had done him a great Pleasure in coming. He enquired likewise concerning some of her Children, which she had not brought with her, and gave her his Blessing: Afterwards exhorting all his Children to Union and brotherly Love, that they might possess in Peace the Inheritance which he should leave them; enjoining them in particular, not to go to Law about it; which was promised him by his

Sons

Sons in Law, and Daughters, and particularly by Madam *de Fontenay*, in the Name of her Husband, then absent in *Normandy*. Which being done, full of Content, he said, 'That he was arrived at the Height of Comfort, since he died with the Assurance of leaving Peace amongst his Children.' And as all retired themselves to leave him in Repose; 'How should I sleep, said he, there being so many good People near me?' His Daughters then returning, he took them by the Hands, saying, 'That he would speak to them, and would have them answer him.' And then repeated unto them all the preceding Exhortations, tending to the Fear of God, and to Peace and mutual Concord. Some Time after, the Minister discoursing to him, that of all his Enemies he had now none left to fear, not Sin, not Death, not the Devil, not the World, being already discomfited by the LORD JESUS; and speaking to each of these in particular, he seemed to take much Delight in that Discourse: Amongst the rest, as he spoke unto him concerning Sin, he said, 'That its Power was the Law, abolished by *Christ* for such as believe in Him; for Death, that it was indeed to be feared of those that are out of *Christ*, but not to those that die in the LORD, by whose Cross Death was disarmed.' As touching the World, the Minister telling him, that he knew well, by his own Experience, how little its Temptations can prevail against such as the LORD fortifies, his Grace and Mercy, having always constantly accompanied him in all his Ways, even to the present Hour: He answered, lifting up his Eyes on high, *Thy Gifts, O God, and thy Call are without Repentance*: Declaring further, that he was fully assured to have Part in all his Promises, so that *neither Life, nor Death, Things present, nor Things to come, should ever be able to separate him from the Love of his Saviour*: Which Saying he repeated divers Times.

AFTER

AFTER this, he insisted much upon Confession of his Sins, saying, he was a grievous Sinner, even one of the greatest that was upon the Earth; that there were in him, the Seeds of all Evil; but that in *Jesus Christ* he should obtain Mercy: And there-upon required with much Affection, that they would speak unto him touching the Death and Passion of our Saviour; which being done, and followed by Prayer, he heard all with great Devotion, and at the End of the Prayer said *Amen*, by *Jesus Christ our LORD*, in whom all the Promises of GOD are, *Yea, and Amen.*

FRIDAY Morning, as we approached to his Bed-side, praying him that he would continue to edify and comfort us, by the Testimonies of his Faith, he began with a Prayer, which he pronounced in *Latin*; LORD, open Thou my Lips, and I will shew forth thy Praise: LORD, make me to know my Sins, to weep for them, to detest them, to have them in Exe-cration; which he repeated twice: Upon this the Minister took Occasion to speak unto him concerning the Remission of his Sins, and the Comfort which follows it, founded upon the Hope of Im-mortality. Citing unto him Part of the fifth Chapter of the second to the *Corinthians*, from the Beginning to the twenty-second Verse, laying a particular Emphasis upon these Words, *We know that if our earthly House of this Tabernacle be dissolved, we have a Building of GOD, an House not made with Hands, eternal in the Heavens*: And asking if he believed not all these Things; if in this Faith he were not assured to be made Partaker of that eternal Weight of Glory? He answered, *That he was entirely persuaded of it, by the Demonstration of the Holy Spirit, more powerful, more clear, and*  
more



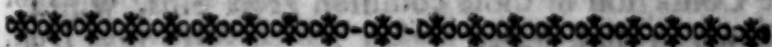
more certain than all the Demonstrations of Euclid.

IN the Afternoon he was heard praying to himself, saying, in broken Sentences; *I flee, I flee to Heaven; the Angels carry me into the Bosom of my Saviour.* Then the Minister approached, and to comfort and confirm him more and more, called to his Mind the manifold Favours which GOD had shewed him, preserving him from so many Dangers which he had run through, fortifying him against so many Assaults which he had sustained, having always had a particular Care over him. The Minister continuing this Discourse, he cried out, LORD, *Thou hast been our Refuge in all Generations, before the Mountains were brought forth, Thou art GOD.* Whereupon it being added, that as the Goodness of GOD towards us was from everlasting, so it is firm to all Eternity; whence he might rest for ever assured of it, nor should the Weakness of his Flesh make him any ways to doubt of it. To which he answered, *I know that my Redeemer liveth; I shall see Him with these Eyes:* Repeating these last Words in *Latin* three or four Times. And as for the Infirmary of the Body, which turns into Dust, it having been said, that this should not weaken our Hope, because that GOD, into whose Hands we resign it, is powerful and faithful to preserve it; that he suffereth us to turn, as it were, into nothing, to raise us up again more gloriously, taking Pleasure to magnify his Power in our Weakness of which he often made Experience during his Life, and that it was still to be seen in his Death, in which, by the LORD's Assistance, he triumphed over all his Enemies: *We can do all Things,* answered he, *in Christ that strengthens us.*

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FROM that Time he still grew weaker, so that towards Evening he could no longer pronounce entire Periods, nor testify the Motions of his Heart, but by short Answers to what they demanded of him. Being asked, if he felt not within his Soul the Force of the Holy Spirit sealing unto him the Promises of GOD, and filling him with a lively Consolation: He answered, *Yes indeed; and another Time, I am assured of it.*

THUS in the midst of these blessed Thoughts, he entered into the Possession of the true Life, leaving by little and little this earthly Life. His Speech failed about Midnight, his Hearing two Hours after, his Breath between six and seven in the Morning, at which Time he rendered his Spirit unto GOD his Creator.





THE  
L I F E  
O F  
JOHN BRUEN.

**J**OHN BRUEN, of *Bruen-Stapleford*, in the County-Palatine of *Chester*, Esq; was born in 1560; and the LORD preserved him in his Childhood and Youth from the Poison of Popish Superstition, and the Contagion of those common gross Sins, which reigned in those Parts.

WHEN he was about seven Years old, his Father, for some Offence, rebuked him sharply, which he being much grieved at, took a Prayer-Book, and going into his Father's Chapel, read in it, and prayed as well as he could; and it pleased the LORD to comfort him with inexpressible Joys. The next Day he went to the same Place, and used the same Means, but found not the like Comfort.

IN 1574, he was sent to *Oxford*, where he first received the Love of the Truth, being then about seventeen Years old; he lived in *Alban's-Hall* as a  
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Gentleman-Commoner, and was familiar with *John Breerwood*, his Countryman, an Alderman's Son of *Chester*.

IN 1580, his Father sent for him home; having provided for him the Daughter of one Mr. *Hardware*, to whom he was married in the Fear of GOD, and lived very comfortably with her seventeen Years. But being in the prime of his Youth, he spent too much Time in Hawking, Hunting, and such foolish Delights.

BUT in 1587, his Father dying, he began to be much perplexed both in Mind and Estate. Some Sorrows and Fears began to work in him: Whereupon he began to search his Heart, and try his Ways, and to call himself to an Account for his former Courses; and weighing them in the Balance of the Sanctuary, he found them to be but Vanity and Vexation of Spirit. And albeit the Pangs of his Conversion, and the Pains of his new Birth, were not so violent as in some other of GOD's Children; yet were his Passions and Affections at this Time not much unlike to St. *Austin's* at the Time of his Conversion, who being weary of the Ways of Vanity, and tired out with the Weight of his Sins, out of an holy Desire to cast off the Burden that pressed him down, and to shake off the pleasing Sins that did intangle him, poured out his Heart in Prayers and Tears before the LORD in this Manner: *How long, LORD, wilt thou be angry? For ever? Be not mindful of my old Sins?*

Mr. BRUEN's Father, together with his Lands, left him charged with the Portions of twelve Children, Sons and Daughters, which that he might discharge, he laid away his Hawks and Hounds, and began to cut off all other Occasions of Ex-



pence: And whereas his Father left him a Park well furnished with Deer, he disparked it; and drawing himself to as narrow a Compass as he could, he provided competently and comfortably for his own Family, and faithfully paid his Brethren and Sisters all their Portions, and disposed of them in Marriage to their own Content: Then he was very careful to set up GOD's Worship in his Family, walking wisely in the Midst of his House, setting his Eyes, his Favour upon the Godly, and not suffering a wicked Person to abide in his Sight; and his principal Care was, to dwell with his Wife as a Man of Knowledge, and to train up his Children in the Nurture of the LORD, and by his holy and prudent Carriage, his Wife, though well affected to Religion before, yet grew on to an higher Pitch in Knowledge, and Grace, and became to him a faithful Helper, and careful Yoke-fellow. They were both very careful in the Education of their Children, catechizing them in the Principles of Religion, and causing them to learn such Sentences of Scripture as might make the easiest Impression upon their Hearts: Neither did he spare the Rod of Correction, as GOD's healing Medicine to cure the Corruptions of his Children; yet if at any Time his Heart was overheated through his Hatred of Sin, and Zeal for GOD's Glory, that he spake unadvisedly with his Lips, or dealt too violently with his Hands, he used to be much humbled for it. The Fruits of which his holy Desires and Endeavours he found, and reaped in due Season: For hereby he became more watchful over his Spirit and Speech in all such Occasions: He grew more moderate in his Corrections: When his Passions were most vehement against Sin, he much assuaged them by his tender Affection to the Sinner: And, lastly, he lived to see those whom he most sharply corrected, effectually converted, and reformed.

AMONG

AMONG his Men, and Maid-Servants, there was not one idle and unprofitable Person: He took notice of any thereabouts, that began to set their Faces towards Heaven, such he loved, and laboured to draw them into his Service: So that in a short Time he was furnished with gracious Servants, both Men and Maids; and then he looked upon them as his Brethren and Fellow Servants in and under *Christ*: He would sometimes use them familiarly, advise, confer, and resolve with them in Matters of Conscience, and other weighty Occasions: Sometimes he made them his Comforters in Afflictions and Temptations, and received Refreshing from them: Among the rest, he had one old Disciple, *Robert Pasfield*, a Man utterly unlearned, being able neither to write nor read, yet through God's Blessing upon his Industry, having a good Memory, he became ripe in Understanding, and mighty in the Scriptures: Yea, he was so well acquainted with the Sum and Substance of every Book and Chapter, that hardly could a Man ask him for any Sentence of Scripture, but he would tell him in what Book and Chapter he might find it: He had a good Gift in Prayer, was very willing, and able to confer of good Things, whereby he became very useful, both in the Family, and to other young Christians abroad. For the Help of his Memory, he invented and framed a Girdle of Leather, long and large, which went twice about him: This he divided into several Parts, allotting every Book in the Bible in their Order to some of these Divisions; then for the Chapters, he affixed Points or Thongs of Leather to the several Divisions, and made Knots by Fives or Tens, thereupon to distinguish the Chapters of that Book; and by other Points he divided the Chapters into their particular Contents or Verses, as Occasion required. This he used instead of Pen and Ink, in hearing Sermons,

and made so good Use of it, that coming home, he was able to repeat the Sermon, quote the Texts of Scripture, to his own great Comfort, and to the Benefit of others; which Girdle, Mr. Bruen kept after his Death, and hung it up in his Study. This old Robert, his Master, used very familiarly; when conveniently he could, he would have him near him, would often go to the Hop-yard or Barn, where his Business lay, to talk and confer with him; and when he was grown old, having been in his Service about thirty Years, he was so far from casting him off, that he daily fed him from his own Table, and set him not far from him, which he continued to his dying Day: Such other Servants as he chose to be ever about him at home and abroad, he made happy, by his taking Opportunities to impart some wholesome Admonition and Instruction to them.

To them all he allotted their Places and Employments, according to their Skill and Knowledge, proportioning also their Labour to their Strength, and their Wages to their Labour, ever allowing them both Liberty and Leisure, Means and Helps, to accomplish the Work they took in hand, not suffering them to want any Encouragement which might make them chearful and faithful in his and God's Service. For which End, as his Occasion would permit, he would go amongst them to see the Work, and encourage the Workmen, and would take Occasion to raise Matter of Speech from their Callings, Work, Wages; sometimes from the good Creatures of God, their Nature, and Use; or from the Season of the Year, as Spring, Seed-time, Harvest, fair or foul Weather; to apply these to such Places of Scripture as they had heard or read the same Things in for their further Instruction and Edification; and in their Labours

Labours what he saw well done he would well accept of, and by a due Commendation provoke them to continue in well-doing: What he saw amiss, if it were of small Concernment, he would wisely pass by; if of greater Weight, he would admonish or reprove them for it; yet, without reviling Words, sometimes more sharply, according to the Nature of the Fault, and Disposition of the Offender, and sometimes more mildly, as he found the Party more sensible of his Fault, and more capable of Amendment. There was not the meanest of his Servants, but he would cheer and encourage him, especially if he saw any Thing of *Christ* in them: His Servants also did usually exercise themselves unto Godliness, exhorting, admonishing, and encouraging one another in the Ways of God, and praying God in their Courses every Night for God's Blessing upon themselves and Labours, which they performed in the Kitchen after Family-Prayers were ended before they went to Bed; and for such of his Servants as were inclined to Marriage, he provided well for them, sending them out in the Fear of God to establish God's Worship in their own Houses.

HE never thought his Table better furnished, than when he had some godly Persons to sit with him, or stand about him, nor his Meat better seasoned, than when it was mixed with the Salt of wholesome Words.

THE religious Duties which he daily performed in his Family, Morning and Evening were these: He rose every Morning betwixt three and four in the Summer, and at five in the Winter, and then spent an Hour or two in private, before he rang the Bell to awaken the rest of his Family. In his secret Prayers he used to make mention of every one in



in his Family, and especially as their Occasions and Afflictions required, and gave Thanks for such Mercies as either he or they had received: Then he meditated upon some Part of GOD's Word, or Works, wherewith he seasoned his Mind in the Morning: Then he wrote out fair, Part of some Sermon that he had heard lately before; then his Family being up, and met together, he, with his Heart and his Hands lift up to Heaven, spake in this Manner:

**B**LESSED LORD GOD, and our most merciful Father in Christ Jesus, we, thy poor Children, do humbly beseech Thee graciously to assist us by thy Holy Spirit in this our Morning Exercise, that we may faithfully perform the same to thy Praise, and our Comfort, and that for Christ's Sake, our only Saviour and Redeemer. Amen.

THIS set Form of short Prayer he used Morning and Evening before his Exercise, to convince their Ignorance, who deny the Lawfulness of them. Then he, with his Family, sung a Psalm, with which Exercise he was much delighted, and oftentimes so ravished therewith in his Spirit, that his Heart would even spring and leap in his Body: Yea, he was so affected with praising GOD, that he took the Word *Hallelujah* for his Motto, and usually wrote it in the first Page of all his Books: Then he read a Chapter himself out of the Bible, keeping a constant Course in his Reading, to make his Family better acquainted with the Order and Matter of the Scriptures, and to season their Hearts with some Portion of GOD's Word in the Morning, as a Preservative against all evil Thoughts, Speeches, or Works all the Day after. Himself also prayed with them, and that with such Power, Feeling, Fervency, Sincerity, Faith, and Humility, that he was  
 oft

oft much admired of them that heard him: He so wrestled with God by Prayers and Tears, that he would not let Him go, till he had prevailed, inso-much that they seldom met again to Pray, but he had some new and fresh Cause of Thanksgiving for the Returns of his Prayers. In the Evening he called them together again to the like service, which he performed very religiously after the same Manner, saving that after the Chapter, he propounded some wholsome Instructions to them, as the Portion of Scripture gave Occasion, whether to convince any Error, or to confirm the Truth, to rebuke Sin, or to instruct in the Way of Righteousness.

IN 1590. Having provided for his Parish a worthy Preacher, the People, though they admired his Gifts, yet would not so much as thank him for his Pains, which was a great Discouragement to the Minister: Hereupon Mr. Bruen withdrew his Preacher into his own Chapel, to make the People more to prize the Word by the Want of it, more careful to seek it were they might find it, and more thankful to God and his Servants, by whose Means they did enjoy it. But after a while, at the Importunity of Christian Friends, he restored him to the publick Congregation, maintaining him, and other Preachers after him, 'till by the Death of the Incumbent, God established a faithful Pastor among them, concerning which, hear Mr. Clark's Words at his Funeral: "He was, saith he, the chief Instrument to plant, and establish the preaching of the Gospel in this Congregation, first by providing divers of God's Ministers to preach here often when the Incumbent was grown old and decrepit: Afterwards by maintaining a Preacher at his own proper Cost, and lastly by being  
a Means

a Means to obtain the Place for me in Rever-  
sion; and allowing me the greatest Part of my  
Maintenance: So that this Parish hath cause for  
ever to acknowledge him a Nursing Father of  
Religion amongst them, and a blessed Instrument  
to bring in the Light of the Gospel unto them,  
when they sat in Darknes, and in the Shadow of  
Death."

AND whereas the People of *Tarvin* had a bad  
Custom of keeping Wakes upon the Sabbath Day,  
at which Times there was much Prophaneness  
practised, to the Dishonour of God, by Banquet-  
ing, Drinking, Dancing, &c. This godly Gen-  
tleman studying to remedy this great Evil, against  
that Time, every Year, provided three of the best  
Ministers in the Country, who spent most part of the  
three Days in preaching and praying in the Church,  
so that the Pipers, Fiddlers, Bearwards, Players,  
Gamesters, &c. had no Time left them for their  
Follies, but went away with great Fretting: Yet  
Multitudes of well-affected People filled the Town,  
and the Church, much rejoycing before GOD; and  
these he feasted at his House also, so that at one of  
these Times, he spent in his House a fat Beef and  
a half, in the space of three Days. And this he  
did for divers Years together, till by Degrees, he  
had worn out those profane Wakes.

HEREUPON he began to be admired for his Fer-  
vency in Religion, insomuch that divers Gentlemen  
of the Best Rank, desired to sojourn in his House,  
for their better Information in the Way of GOD:  
One of whom at his first coming would by no  
Means indure to be reprov'd for his Faults, but  
how it was afterwards with him, Mr. *Bruen* thus  
left upon Record, "It pleased GOD whilst my  
Brother, and his Wife, Children, and Servants  
were

were in my Family, so to work upon their Hearts, that they went home with new Hearts, converted unto God, and professed Religion in holy Sincerity till their Death. My Brother *Hardware* upon his Return to *Poole*, set up Religion in his Family with great Power and Comfort: So that the very first Evening after their coming home, they began to sing Psalms, to read the Scriptures, to pray, and catechise. All which being ended, his Wife went to him, and kissed him, saying, Oh Husband, I thank God, and bless his Name, that ever you went to *Stapleford*."

AND whereas in those Days the LORD was pleased in Compassion to his People, to raise up, and establish many holy Exercises of Religion in *Cheshire*, and *Lancashire*, which were maintained monthly by the faithful Ministers of *Christ* in those Parts with comfortable Success: Mr. *Bruen* frequented these Exercises, and with great Care, and Conscience stored himself with their Treasures, whereby he was better enabled, to set forwards Religion in his Family, and elsewhere, as Occasion offered. In frequenting these Exercises, he took much Pains, riding early and late, in Heat and Cold, and through foul Ways, sometimes ten, twenty, yea thirty Miles: These Sermons he wrote diligently, repeated them as he went home, and for about thirty six Years together wrote over again the substance of these Exercises, whereby he left to the Heirs of his Family so many Volumes of Manuscripts set up orderly in his Study as is scarce credible.

IN the Midst of these sweet Comforts, the LORD was pleased to exercise him with great Affliction, by taking away with a Stroke his dear Wife, who being well in the Morning, began to be ill at Supper,



per, and departed this Life the same Evening; yet did the LORD so sanctify this Affliction to him, that by the Power of Grace, he moderated his Affections, not mourning as a Man without Hope, but assuring himself that his Loss was her Gain.

AFTER which, finding that he stood in Need of Marriage for the Necessity of his Family, he sought by Prayer a prudent Wife from GOD; and the LORD was pleased to answer his Prayers. For as he was in *Manchester*, attending upon the holy Exercise of Religion, he cast his Eye upon a very amiable Gentlewoman, who diligently frequented those Assemblies, upon Sight of whom a sudden Thought arose in his Mind, that this was she whom the LORD had provided to be his Wife: But that he might deal prudently, he employed one of his most trusty Servants to make Enquiry after her, who being born and bred in those parts, soon brought him Word, that she was named Mrs. *Ann Fox*, Sister to Mr. *Fox* of the *Rhodes*, well descended both by Father and Mother's Side. That she was a virtuous, and religious Woman, well reported of in the Church, and of good Esteem amongst GOD's People. Upon which Report he being encouraged, neglected no Time, but took the first Oportunity to make a Motion to her Mother, and Friends, which being readily entertained by them, he wooed the young Gentlewoman, and so proceeding in the Fear of GOD, they were Married: And his Mother in-Law gave them and theirs, their Table the first Year; during which Time he was careful to do Good to that Family, as if it had been his own, and he quickned himself and them to Prayer, and Praise, reading the Scripture, singing of Psalms, holy Conference, and Catechising. Concerning which, himself thus writes: ' My Mother in-Law tabling us for a Year, we

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set up the Exercise of Religion Morning and Evening; in which Time, through GOD's Grace, my Mother-in-Law got Saving Grace, and my Sister-in-Law, and another half Sister of her's, and their Brothers, a Servant or two, and some Neighbours, blessed be GOD for it."

AT the Year's End, he brought Home his Wife to *Stapleford*, where they lived in great Peace and Love; and being well settled, there were many of the greatest Gentlemen in the County that sued to him, some for themselves, some for their Children to be entertained in his Family, that under his Government, and holy Example, the Ignorant might be instructed, the Unruly reclaimed, the Profane converted, the Babes in *Christ* might grow up by the sincere Milk of the Word, and that such as were of riper Years might be fed with stronger Meat, by which Means, his House became a Nursery for Religion; a Vineyard which the LORD blessed to bear Trees of Righteousness and Fruits of Holiness.

HIS Manner was, when any came first into his Family, to try their Dispositions, and Inclinations, and how tractable they were like to be to good Duties, and Practices: For which End he carefully observed their Ways, saw much, and said little, bore, and forbore, as Occasion required; taking special Notice of any Good they said, or did, and passing over many lesser Faults, till he had fitter Opportunity to reclaim them.

CONCERNING which, hear what himself saith:  
 "Afterwards many more desired to table with me:  
 The Lady *Egerton*, Widow, Daughter-in-Law to  
 the then Lord Chancellor, with her Company:  
 And my Cozen *Thomas Dutton* of *Dutton*, with his  
 VOL. XXVI. Q Wife,

Wife, Son, and Daughter, now Wife to the Lord *Gerrard*, being ten in that Company: And four Gentlewomen of *Hatton*, who were Sisters, and their Maid, which Maid was at first froward against religious Duties: But GOD in Mercy began first with her; for being in grievous Affliction of Conscience, she was soundly humbled, and had a comfortable Conclusion, blessed be GOD for it. And then two of the Sisters had a more easy Conversion, but I believe, true Grace: The other two Sisters being convinced, were very honest modest Maids: And for my Cozen *Dutton*, his Condition with me was to keep the Holy *Sabbath* with my Family, as well in the Afternoon as in the Forenoon, which he, and all his, did in the publick Congregation."

BUT in the Midst of these Comforts, the LORD again sent a Tempest of Grief, by taking away his Yoke-fellow, which not long after caused a dispersing of that whole Company, to their no small Grief.

THE Loss of this Gentlewoman was so much the more grievous, both to her Husband and to the whole Family, because of the great Help and Comfort they had all by her. She lived ten Years with her Husband, a faithful Helper, bearing to him nine Children, Sons and Daughters, and continuing with him in great Peace and Love: A prudent Wife, and a wise Fellow-governor in his House, much respected and beloved, not only of her own, but of all the Gentlemen and Gentlewomen that tabled with them.

CONCERNING which, himself thus writes: "When it pleased GOD to take away my Wife from me, then all mourned for her Loss: As also my Tablers must now part, being about the Number of  
one

one and twenty : But so loth we were to part, that I requested them to stay with me that Quarter more, which was very thankfully accepted : In which Time we had much Comfort, but mourned often to think of the Quarter's End : And the last Day sitting at Dinner together, all were so full of Heaviness, that there was no Meat eaten, so that I was forced to hide myself, and could not take Leave of them."

"THEN, saith he, I lived a single Life five Years and an half; and being in Debt, and having four Daughters, and divers Sons to dispose of, by Advice of my Friends, I gave over House, and went to live at *Chester* for a Season : In which Time GOD stirred up the Hearts of many of my Neighbours to come to Prayer with us : Which Meetings were at first traduced, yet after a while, being well known what they were, no Fault was found."

"IN this Time it pleased the LORD to give a great Blessing, all Praise to his holy Name : Many converted, many confirmed, and many convinced : In these three Years, GOD also gave me a great Blessing in my outward Estate : I paid all my Debts : I married two of my Daughters, and paid their Portions : I preferred a Son or two : I maintained the Poor in mine own Parish in the Country, allowing them all the Profit of my two Mills : I maintained the Poor in *Chester*, both at my Gates, and otherwise, weekly : All Thanks be given unto GOD, Father, Son, and Holy Ghost, for evermore, Amen."

THE three Years being expired, he returned home to *Stapleford*, and married another Wife, by whom he had one Daughter that died, and one Son living ; and encouraging himself in the Ways of GOD, he daily performed these four Duties :



First, Meditation for the Increase of Knowledge, and good Affections towards GOD: And for his Help herein, he carried about him some Part of the Bible, or Notes of Sermons when he went into the Fields: Within Doors he read much in the Scriptures, and made Collections of the Promises, Precepts, Comforts, and Prohibitions. And these he made the Subject of his Meditations: For this End also he read oft the Works of divers Learned Men, and drew into Heads, what was most worthy Observation.

In the next Place, he was very careful to observe GOD's Works, both of Mercy and Judgments, for which End he observed, and recorded many of them: Hear his own words.

“SOME few Years before my Brother *Hardware* died, he had a Man-servant, as many thought, bewitched, who grew daily weaker and weaker, so that my Brother sent to me, and my Family to spend a Day with him in Fasting and Prayer: At that Time I had good Mr. *Wats*, the Preacher, with me; we went to the House, where we found the Man very sick and weak, and like an Anatomy, having nothing but Skin and Bones, not like to live a Day longer: He was brought and laid in a Bed in the Chamber where we Prayed, and the same Evening he began to amend: The next Morning walked abroad, and the third Day was so strong, that he fell to his Work and Labour;—*All Praise to GOD for it.*

IN 1601, my Servant going with his Cart laden, fell down, and the Wheels being Iron-bound, went over his Leg, yet hurt him not at all: Praised be GOD.

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IN 1602, my Son *John* going into the Field, took up a Scith to see how he could mow, the Scith entred his Stocking to the Shin-bone, shaving the Hair, and came out at the back of his Leg, and touched no Flesh nor Skin: Praised be GOD.

IN 1603, one that dwelt in my Farm in *Wimble Stafford*, seeing two godly Persons going in the Way said to one with him, I will dance, swagger, and swear, to anger yonder two Puritans, and so he did, to their great Grief: But presently the Hand of GOD was upon him, so that immediately he fell Sick, was carried home in a Cart, and within three Days died most fearfully.

BUT he took the greatest Pains in recording the Passages about a Boy, about twelve Years old, at *Northwich*, who was so strangely, and wonderfully afflicted and tormented, that many held him to be really possessed with the Devil; some of the Passages were these: By his Torments he was brought so low, and feeble, that he was almost nothing but Skin and Bones, yet for the Space of four and twenty Hours every Day, having only one half Hour respite, which they called his awaking Time, and wherein they gave him a little Food, he was of that extraordinary Strength, that if he folded his Hands together, no Man could pull them asunder: If he rolled his Head, or tossed his whole Body, as usually he did, no Man could stay, or restrain him: He would, to the great Astonishment of the Hearers, howl like a Dog, mew like a Cat, roar like a Bear, froth like a Boar: when any prayed with him his Passions were strongest, and his Rage and Violence greatest, ready to fly in their Faces, and to drown their Voices with his Yellings and Outcries: If one came near him with a Bible, though under his Cloak, and never so secret, he would run  
Q 3 upon

upon him, and use great Violence to get it from him, and when he could get any, he rent them in Pieces : Sometimes he would lie along, as if he had been stark dead, his Colour gone, and Mouth so wide open, that he would on a Sudden thrust both his Hands into it : And notwithstanding his great Weakness, he would leap and skip from his Bed to the Window, from the Window to the Table, and so to Bed again, and that with such Agility, as no Tumbler could do the like : And yet all this while his Legs were grown up close to his Buttocks, so that he could not use them ; sometimes we saw his Chin drawn up to his Nose, that his Mouth could scarce be seen ; sometimes his Chin and Forehead drawn almost together like a bended Bow.

THE Bishop hearing of the strange Torments of this poor Child, sent for him : His Parents brought him, and once the Bishop prayed with him, but the Boy was so outrageous, that he flew out of his Bed, and so frightened the Bishop's Men, that one of them fell into a Swoon, and the Bishop was glad to lay hold on the Boy, who ramped at the Window to have gotten out : Hereupon this Bishop granted a License for a private Fast in the Child's Father's House, for his Help and Release, and that in these Words.

‘ HAVING seen the bodily Affliction of this Child, and observed in sundry Fits very strange Effects and Operations, either proceeding from some natural and unknown Causes, or some diabolical Practices : We think it fit and convenient for the Ease and Deliverance of the said Child, from his grievous Affliction, that Prayer be made publicly for him by the Minister of the Parish, and that certain Preachers, namely these following, Mr. Ger-

rard,

ward, Mr. *Harvey*, Mr. *Peirson* repair to the said Child by Turns, as their Leisure will serve, and to use their Discretion for private Prayer, and Fasting, for the Ease and Comfort of the Afflicted.

*Richard Cestren,*  
*Griffith Vaughan,*  
*David Yale,*  
*Hugh Barches.*

WHICH accordingly was performed by two godly Ministers, and by Mr. *Bruen*, with divers others; yet GOD gave not Deliverance at that Time.

When he was in his Fits, without understanding what he did or said, he would often say,

JESUS saith, (for so he began all his Speeches) the Devil when he comes takes away my Hearing, Seeing, Understanding, Hands, Legs, that I should have no Senses, nor Limbs to glorify GOD withal.

JESUS saith, I have but three Devils: It is like one of the Spirits will go out of me, and take Counsel of a great Number of foul Spirits, and come again, and trouble me worse.

THE Devil is afraid when he hears any Word that he must be cast out, then he quakes.

JESUS saith, some say, if I were bewitched, or possessed, I could neither move my Tongue nor my Lips; but the Devil can move both my Tongue and my Lips. Satan, I am bound to an hard Apprenticeship; for thou wilt not give me Leave, neither Holy-day nor Work-day, to eat a Morsel of Bread.

BEING



BRING in a fore Fit, and a great Rage, biting his Hands, gnashing with his Teeth, foaming like a Boar, and casting Blood and Filth out of his Mouth, he uttered these Words, ' Proud Witch, I will tell you how these Witches work, all upon Life, all upon Life, all upon Life; but they cannot take my Life from me.

Well, these Drunkards and Whoremasters do not think upon their Sins: There is no Drunkard that doth drink one Drop of Drink more than will suffice Nature, but the Devil doth pen it down in his Book: It is a great Book, and he doth keep it close till the Day of Judgment, and then he will lay it to their Faces, at which Time the Hills will tremble and quake, and the Devil will quake, yea, he doth quake for Fear already.

JESUS saith, They say he shall not out of me; but when GOD comes he will strike home.

MANY other of these strange Speeches did he utter, which for Brevities Sake are here omitted.

MR. Bruen, besides his Family Duties mentioned before, used private Prayer very often, yet not confining himself to any Place within, or without Doors for it, but taking his fittest Opportunity, as Time and Place best accorded: About his own House he had divers Places which interchangeably he used for this Purpose, not frequenting one, lest he should be suspected of Hypocrisy or Vain-glory; within Doors he had Variety of Closets, sundry Chambers, and other convenient Rooms: When he was abroad he had his Gardens, Orchards, Arbors, Groves, Woods, and Fields, Walks and Shades, where he delighted to speak, and commune with his best Friend, and to seek the Face and Fa-

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vour of his heavenly Father, in, and through the Mediation of *Christ Jesus*.

AND he was choice of the Time, which he constantly set a part every Day for private Prayer. Seven Times a Day did he practise this Duty; first, in the Morning before any of his Family rose; next after Family-prayer, before his Breakfast; then immediately before Dinner; then a little while after Dinner; then a little before Supper; then not long after Supper: Lastly, a little before he went to Bed: And as he was frequent, so was he through God's Grace, powerful in these his Prayers: And hereunto upon extraordinary Occasions, he added Fasting, which he observed with so great Austerity, that he much weakned his Body thereby; and as it is recorded of St. *James* the Apostle, so was it true of this Gentleman, that his Knees were grown senseless and hard with much and frequent Kneeling.

IN these private Prayers his principal Aim was to search his Heart, examine his Life, confess and bewail his special Sins, craving Pardon for them, and Power against them; as also for the Sins or Afflictions of *Joseph*, and Desolations of *Jerusalem*: He afflicted his Heart for the Barrenness and Backsliding of Professors, for their embracing the World, forsaking their first Love: To which he added Praise, and Thanksgiving for Mercies, rejoicing in the Lord, and praising his Holy Name for Blessings, earthly and heavenly, bestowed upon him, or his; and sometimes for great Deliverances which God had wrought for him.

LASTLY, his Care was to imitate his heavenly Father every Day; and this he endeavoured by conforming himself to his Image, by expressing the Properties

perties and Virtues, the Affections and Actions of him that had begotten him, and called him to be conformable to the Image of his Son *Jesus Christ*. For which End he daily laboured to be more and more renewed in the Spirit of his Mind, in Knowledge, Righteousness and Holiness, according to the Image of him that created him.

ACCORDING to the Wisdom which GOD had given him, he endeavoured to have his Conversation pure and holy, answerable to that Religion which he did profess, which by the Testimony of the Holy Ghost, is *pure and undefiled before God the Father*. He was well acquainted with his Natural Corruptions, Passions, and Pollutions of Sin, both Original and Actual, Inward and Outward, Spiritual and Corporal. His constant Care was, first to be *Pure in Heart*, as *Mat. vi. 8*, and this he sought for by Faith and Repentance, and the Help of GOD's Spirit, every Day purging out old Sins, and renewing the Beauty of former Graces. *To be Pure in Hand*, free from all Iniquity and Injury, and *Washing his Hands in Innocency*, he was ever ready to lift up *Pure Hands* unto GOD, and *so to compass his Altar*. *To be Pure in Lips and Tongue*, never suffering any evil Speech, or Word to fall from him; but having learned the Language of *Canaan*, his Tongue did often speak of Judgment, and his Speeches were as the very Oracles of GOD. *To be pure in his Senses*; with his *Eyes he made a Covenant*, restraining them from wanton Looks, and then only, or especially to open them, when they might serve as necessary Lights to the Body, or to behold the Works of the Lord, that he might be bettered thereby. His Ears were circumcised, nailed to the Posts of GOD's House, bored by the Spirit of Grace for Audience, and Obedience to hear what the Spirit

rit speaks unto the Churches. To be pure in his whole Body, ever preserving his Vessel in Holiness and Honour, and hating the Garment spotted by the Flesh, 1 Thes. iv. 4. Jude 23. To be pure in the whole Man, both Soul and Body, cleansing himself from all Filthiness of Flesh and Spirit, whereby he became a Vessel of Honour, sanctified for his Master's Use; prepared unto every good Work.

NATURALLY he was passionate, but having his Sin pardoned in the Blood of Christ, and having gotten Power over it, his Nature was healed, his Passions subdued, and his Frowardness changed into Mildness: He was easy to be persuaded to any Thing that was Good, or to be dissuaded from any Thing that was Evil: An honourable Judge in open Court, having a Complaint made to him against Mr. Bruen, of some Wrong that he did, by a Water Course to his Mills: Out of that good Opinion he held of him, said; 'I cannot think but that you wrong Mr. Bruen, I will undertake for him; make him but sensible of any Wrong that he hath done, and he shall willingly acknowledge it, and make you double Amends for it.'

HE was full of Mercy and good Fruits, towards Sinners and Saints, Neighbours and Strangers, Friends and Foes, Poor and Rich, yea, towards all Sorts and Conditions of Men, as he had Opportunity and Ability.

HE saw none that were without the Means of Grace, but the Bowels of Compassion yearned in him. He saw none occasionally at their heathenish Sports and sinful Pastimes, but he looked angerly upon them, and spake roughly to them, yet withall inwardly mourning for the Hardness



Hardness of their Hearts. If occasionally he met with Mockers, Contemners of God, and Despisers of good Things, he would not cast Pearls before Swine, but turn away his Face, and not so much as salute them. If any poor Soul erred from the right Way, and yet desired a Guide ; how careful was he of their Good ; How joyful to do them Good ? Yea, to encourage and draw on such, he would give them Money, Corn, Bibles, Catechisms and other goods Works, which he had always by him for such Purposes.

SOMETIMES he would take off a good Suit of Apparel from his own Back, and bestow it upon a godly poor Man that wanted it. He was much given to Hospitality ; his House was the common Inn of GOD's Children that came near him : Many that passed betwixt *Ireland* and *England*, and that came upon Business to *Chester*, Horsemen and others, would take up his House for their Lodging Place, that they might rejoice their Hearts in seeing his Face, hearing his Voice, and conferring and advising with him. His ordinary Table was plentiful ; not to Excess, but to a very competent Sufficiency ; yet would he not suffer any Waste or Abuse of GOD's good Creatures : His Cellar was open and free to any, as far as they kept themselves within the Bounds of Moderation. He did usually fill the Bellies of great Multitudes, which out of his own and other Parishes resorted to him. And in the dear Years he made Provision for them almost every Day in the Week, and would sometimes serve them himself ; both to keep them in good Order, and equally to distribute according to their Necessities : His Purse was ever open to Give or Lend to such as would Borrow : His Admonition was, *Remember your Promise, and pay again, if you would borrow again* : And if any that borrowed

towed were willing, but not able to pay, he would rather forgive the Debt than exact it.

IN the Time of a great Dearth, fearing that divers of his poor Neighbours were in Want, taking the Opportunity when most of his Family were gone abroad, he sent for his Neighbours, and distributed fourteen Bushels of Corn amongst them. Yea, the Loins of the Poor did bless him, being warmed with the Fleece of his Flock, or cloathed by the Cost of his Purse : Every Year against Winter, he made Provision to cloath the Poor : Yea he was a Protector to the Poor, to deliver them out of the Hands of those that were too strong for them : He was a Counsellor to defend their righteous Cause, and to plead for them.

WHEN he heard any Evil Tidings out of *Bohemia, Hungary, the Palatinate*, he sat down (as *Nebemiah*) and wept, and mourned certain Days, and fasted and prayed before the GOD of Heaven. He was frequent in visiting the Sick, and such Families as had the extraordinary Hand of GOD upon them. If any were troubled in Conscience, molested by Satan, terrified by GOD's Judgments, happy was he that could get Mr. *Bruen* to come to him, his very Presence was some Ease and Refreshing to them : And as his Gifts in Prayer, and Pains were great, so was the Issue, and Success thereof through GOD's Blessing, many Times very effectual. He himself recorded divers Mercies obtained of GOD by his Prayers, the Glory whereof he doth aver.

His whole Life was a Mediation of Death, and a continual Preparation for it, and therefore his Care was to live, that he might not be afraid to

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die; yea, so to live that he might desire to die, and to be with *Christ* which is best of all.

It was observed by many of his Friends, both at home and abroad, that in his declining Days, when he saw he was drawing towards his Journey's End, his Faith was exceedingly increased, his Hope and Rejoicing in GOD much enlarged, his Love and Zeal wonderfully inflamed, his Affections towards GOD and his People more holy and heavenly, and his Motions towards Heaven more quick and lively then before.

The Day before his last Sickness, he rose very early, went into his Study to private Prayer, then came forth and prayed with his Family, then returned into his Study 'till Dinner Time; and after Dinner went into his Study again, where it pleased GOD after two Hours to visit him with an Ague, whereupon he laid himself down upon a Bed: His Wife said to him, 'Sir, I fear you have done your self Hurt with rising so early;' to whom he replied, 'If you had seen, Wife, such glorious Things as I saw this Morning, being in private Prayer with GOD, you would not have said so; for they were so wonderful and unspeakable, that whether I was in the Body or out of the Body, I cannot tell. And now it hath pleased God, lest I should be too much exalted by this glorious Sight, to give me a Buffet in the Flesh: The like ravishing in Spirit, and glorious Sight, he saw not long before (as he acquainted some private Friends, after he had been one Day in private Prayer in his Grove, whence he had a strong Persuasion, that he should not live long, before he made a glorious Change of this Life with a better.

THOUGH

THOUGH his bodily Infirmary grew upon him, yet would he by no Means be kept from the House of God, so long as he could either go or ride: And when he went to Church, besides his Family, he used to call his Tenants and Neighbours that dwelt in his Way, to go with him, and then calling them about him, they used with one Heart and Voice to sing Psalms, especially the 84. and he with his Train came to Church constantly before Divine Service began, that he might the more comfortably join with the Congregation in the Confession of Sin, in Prayer, Praise, Reading, Singing, Hearing, receiving of the Sacraments, all which he performed with most reverend Attention.

In his Family Exercises he was so full of Life and Zeal, that many that lived near him, came to hear him repeat the Sermons, and pour out his Prayers unto GOD with such tender and sweet Affections for them all, that the Heat of his Spirit did cause their Hearts, as it were, to melt within them. The Joy and Comfort that he found in these holy Duties were such, that he would often say, 'O that every Day were a Sabbath, or a Fast-Day, for then I should be well.' And when the Sabbath was ended, it was his usual Manner to bless GOD with a thankful Heart, for that he had given him one Sabbath more than he had looked for, amongst his People.

THE Week Days were more tedious to him, his bodily Infirmary increasing and his Strength decaying; yet would he quicken his Soul, and raise up his Heart by Faith and Hope, often saying; 'The Time is not long, I must shortly lay down this my Tabernacle, and then I shall get the Start of you all, and shall celebrate an everlasting Sabbath



bath before the Lord, with the holy Angels, and blessed Saints, in the highest Heavens, which he spake rejoicingly, and yet with Tears.

He grew daily more and more weary of the World, and was then best contented when he could dispatch worldly Business with fewest Words.

It was his provident Care to set his House in Order, to make his Will, and to leave all Things in good Terms, which accordingly he effected. By which Means, his Mind being disburthened, and eased of many worldly Thoughts, and Cares, he got a greater freedom to think and speak of spiritual and heavenly Things; and accordingly as he could stir abroad in the House, he would drop some wholesome Words of Counsel or Comfort amongst such as he met withal.

WHEN any came to visit him, he would often say, ' Alas good Souls ! what are you come to see, a poor Wretch, a Worm and no Man ; and when any told him of Hopes of Recovery, he would say, ' My Task is ended, the Lord hath no more Work for me to do, my Warfare is accomplished, my Race is run, I now wait for that Crown of Righteousness, which *Christ* hath purchased, and God hath promised to me.' I may now say with *Job*, ' If I wait, the Grave is my House, I have made my Bed in the Dark. I have said to Corruption, Thou art my Father, to the Worm, Thou art my Mother, and Sister, and yet *I know that my Redeemer lives, and that he shall stand at the latter Day upon the Earth, and though after, my Skin, Worms destroy this Body, yet in the Flesh I shall see God.*

HIS

HIS Christian Friends he admonished to hold on, and to hold out, to be stedfast in their Profession, not to be weary of well-doing, to grow in Grace, and in the Knowledge of our Lord Jesus Christ. To increase in Faith, and abound in Love: Never to be discouraged by Mocks, and Taunts, Railings and Revilings, or any other Persecutions for the Name of Christ, but as they had given their Names to him, so to give their Hearts also; and then to be Faithful to the Death that they might receive the Crown of Life. And for their Encouragement, he told them, that when he first began to profess Religion, there were almost none in the whole Shire that were acquainted with the Power and Practise of it. 'I was, said he, a Wonder of the World, and a Monster of Men, and many did bend their Tongues like Bows for Lyes, and did shoot their Arrows, even bitter Words against me, and yet for all this that came upon me, I did not forget the Name of my GOD. But blessed be GOD the Number of Believers, in this Country is much enlarged, every Quarter and Corner of it being filled with the Sweet Savour of the Gospel. Therefore my dearly Beloved, stand fast in the Faith, quit you like Men, be strong.

THOUGH his Sickness increased, yet were not his Consolations diminished; though he was feeble in the Flesh, yet strong in the Spirit. Afterwards his Weakness increased by reason of a stopping in his Breast and Throat, so that he could not take down any Liquid Thing, but was ready to faint away.

ABOUT this Time a worthy Knight coming to visit him, could not refrain from many Tears, which he observing, said to him, 'Good Sir, weep not for me, for there is no Cause of Weeping,

ing, but of much Rejoicing in my Behalf; turn your Tears into Prayers, and let me enjoy that Fruit of your Love. You are in your Way, I am at my Journey's End, walk on as hitherto you have done, and the LORD will be with you, he will never fail you, nor forsake you.'

UPON Monday *January* 16, his eldest Son came to him, whom he rejoiced to see, and unto whom he gave many wholesome Instructions, praying for him, and blessing his Children, encouraging him to be constant in Religion, commanding him to uphold the Service of GOD, both in the publick Assembly, and in his Family.

A LITTLE before his Death, there came two Ministers to him, of his special Acquaintance, whose Presence much cheered him, to whom he said; 'I am here, you see, the Lord's Prisoner, cast upon the Bed of my Sicknes, and in great Affliction, yet waiting upon the Mercies of my GOD, for a comfortable Release in due Season.' And being asked by them, whether his Consolations did not abound in the midst of all his Afflictions; he answered, 'Yes, and that which is more remarkable, the LORD of his Mercy hath given me such strong Evidence of his Favour and Love in *Christ*, that I am not troubled with any Doubts or Fears, or any other satanical Molestations, but rest and wait in Patience for the accomplishing his Mercies upon me, according to his good Pleasure.' Then he desired them to pray with him, and raising up himself in his Bed, with his Heart and Hands lifted up to GOD, he did, as it were reach after the Petitions that were made for him, often with a chearful Consent, saying, *Amen, Amen*. After this Mr. *Langley* spake to comfort him, adding, that shortly he should be released from all Sin and Sorrow

Sorrow, from *Satan* and this present evil World; whereunto he answered most chearfully, 'I know I shall, and be with *Christ*, which is best of all;' and now the Messenger of Death is upon me, meaning the *Hic-cough* which had now seized upon him: To which Mr. *Langley* replied, 'I hope Sir, Death is not terrible to you?' No indeed, said he, it is not, I thank GOD, for it is my Way to Life: I am now called of GOD to it.

THUS he continued in great Pain of Body, but in great Peace of Mind, increasing still in Consolations, and bearing his Pains with admirable Patience, not shewing the least Discontent in Word or Deed.

HE never was quiet, unless he were either Meditating or Praying himself, or had some praying with him. The Morning before his Death, divers of his Friends took their Leave of him, desiring at their Parting a Blessing from him, which he did willingly express, by lifting up his Hands and Heart to Heaven for them: And not long after, hearing some make Mention of Blacks, he said; I will have no Blacks, I love no proud nor pompous Funeral, neither is there any Cause of Mourning, but of Rejoicing rather.

IMMEDIATELY before his Death, lifting up his Hands, he said: 'The LORD is my Portion, my Help, and my Trust: His blessed Son *Jesus Christ* is my Saviour and Redeemer, *Amen*. 'Even so saith the Spirit unto my Spirit: Therefore come LORD *Jesus*, and kiss me with the Kisses of thy Mouth, and embrace me with the Arms of thy Love: into thy Hands do I commend my Spirit, O come now, and take me to thine Ownself: O

come



come LORD *Jesus*, come quickly, O come, O come, O come ? And so his Spirit fainting, and Speech failing, he meekly yielded up his Soul into the Hands of GOD in *January* 1625, and of his Age sixty-five.





T H E  
LIFE and DEATH

O F

Mr. RICHARD BLACKERBY.

**R**ICHARD BLACKERBY was born in the Year 1574, at *Worlington* in *Suffolk*. He was second Son of *Thomas Blackerby*, a Person of good Estate and Quality, who had nine Sons and one Daughter; and designed him, from the first, for the Ministry. At the Age of Fifteen he was admitted a Student in *Trinity-College* in *Cambridge*, where he lived nine Years, and became an eminent Scholar in all Parts of Learning, especially in the *Hebrew*, *Greek*, and *Latin* Tongues.

WHILE he was in the University, Mr. *Perkins* was a Preacher and Lecturer in the Town of *Cambridge*, upon whose Ministry he diligently attended; whereby his Soul was deeply wrought upon; but he lay some Years in great Distress of Conscience, when his Father took him for some time home to *Worlington*, to see if Change of Air might relieve his Melancholy, which his Friends thought  
pro-

proceeded from Temper of Body, though it had another Cause, which neither Air nor Company could remove.

AFTER a short Time, he desired to return again to Mr. *Perkins*; and it pleased God, as he was returning to *Cambridge*, and riding alone upon *Newmarket Heath*, bemoaning his sad Condition before the LORD, to reveal his reconciled Face in *Christ Jesus* to him, and to give him that Peace of Conscience (so well grounded, and so clearly evidenced) which he never lost to his Dying-day.

FROM the University he went as a Chaplain to the House of Sir *Thomas Jermin* of *Rushbrook* in *Suffolk*, in which Family he both Morning and Evening, not only prayed, but opened some Portion of Scripture, during the whole Time of his Abode there.

FROM thence he removed to Sir *Edward Lewkenor* of *Denham* in *Suffolk*, with whom he lived 'till he married *Sarah*, the eldest Daughter of Mr. *Timothy Oldham*.

MR. *Blackerby* lived two Years with his Father-in-law, Minister of *Denham*, and from thence was called to be Minister at *Feltwell* in *Norfolk*, where he continued for some Time, but then by Reason of his Non-conformity he was forced to remove to *Ashen*, a Village in *Essex* near *Clare*.

HERE, not being capable to receive any Ecclesiastical Preferment on the Account aforesaid, he betook himself to boarding young Men, and educating of Youth, spending three and twenty Years in that Employment; but during the whole Time, he always kept Lectures in some neighbouring Town, preaching weekly in one Place or other; and

and for the last ten Years of the Time, he preached stately either at *Castle Henningham, Stoke by Clare, or Hunden in Suffolk.*

He seemed never to lose one Moment of Time in Idleness, or Non-Improvement thereof; and herein is wrapt up all the practical Wisdom of mortal Man, viz. to improve Time for Immortality. He rose early in the Morning Winter and Summer, and spent the whole Day in Reading, Meditation, and Prayer, and teaching others. After a competent Time spent in his Study in the Morning, he would early call his Family, or any other Family in which he was, and wherein he had any Influence, together; and as constantly as the Sun rose and set, he failed not Morning and Evening to spend some Time in reading and expounding some Part of the Scripture and Prayer, unless in very extraordinary Cases. He spent much of his Time in teaching young Scholars, boarding in his House always a great Number of Youths, the Sons of pious Gentry, Tradesmen, and Yeomen in the Country, whom he daily instructed both in Religion and Learning. They sat round about the Table at his Expositions; and if he saw any behaving themselves as not minding, he would call out to that Youth by Name, and ask him what he had said last; by which Means he made them continually attentive.

He was a great Walker, and would oft call forth his Scholars abroad, and teach them both natural and divine Knowledge; sitting some for the University, and others for other Callings. He walked continually before them, as the Picture of Jesus among his Disciples, abounding in Wisdom, Heavenliness and Love. Many grew to be excellent Persons in Church and State; and indeed, his  
Exam-



Example was enough to commend Religion to the Head and Heart of every Spectator. Likewise, divers young Students, after they came from the University, betook themselves to him to prepare them for the Ministry, to whom he opened the Scriptures, and read Divinity, and gave them excellent Advice for Learning, Doctrine, and Life; and many eminent Persons proceeded from this *Gamaliel*; as Dr. *Bernard*, afterwards Dean and Bishop in *Ireland*, whom he commended to Archbishop *Usher*, with whom he had great Acquaintance; Mr. *Proffe*, Minister of two *Dutch* Congregations, first in *Colchester*, then in *London*; Mr. *Stone*, afterwards famous in *New-England*; holy Mr. *Fairclough*, and many others.

HE was a Man much in Prayer, much in Closet Prayer, much in Walking Prayer, much in Solitary Prayer, much in Conjugal Prayer (for he daily prayed with his Wife alone) much in Family Prayer; daily with his own Family, and almost daily with some other Family; very much in Fasting and Prayer; for which he took all Occasions that seemed in any Measure to require it.

HE used much to ride about from Family to Family) when possibly he could be spared from his Scholars) and only alight and pray with them, and give them some heavenly Exhortation, and then away to another Family. And in the Neighbourhood to his House, where he would walk, he would frequently visit the Inhabitants, especially the Poor, painfully instructing them, and fervently praying with them; and would give them Catechisms and Bibles, and Money, if he had it, and they had need of it; by which his going about and doing Good, many praised GOD in Time, and more will to all Eternity.

His

HIS Preaching was not altogether in the usual Manner, but much in making excellent, spiritual, short Observations, and brief and close Applications. He had great Skill in the Original Tongues, spent much Study to understand the Scripture, and lived much in Divine Converse; by all which he became a singular Textuary, and famous Divines would send to him for his Opinion in Scripture Difficulties. He was a mighty Man in wounding Consciences by the Sword of the Spirit, and in healing them by the Blood of *Jesus*. His Voice used not to be very loud, but his Preaching was accompanied with such an Authority of the Divine Presence and Power of the Spirit, that Souls fell exceedingly under the Yoke of *Christ* by his Ministry; so that he has been constrained to acknowledge to some intimate Friends, (though far from boasting) that he had Reason to believe GOD had made him a spiritual Father to above two thousand Persons. Indeed the Word of GOD in his Lips was so unmixt with any Appearance of any By-respects, and came so pure, as it were immediately from the Holy Ghost, that like the Word of GOD, *Heb. iv. It was very quick and powerful*, and Men soon became either Converts to it, or Flyers from it; or with all their Might Fighters against it. The direct Rays of Divine Light falling on the Conscience, will have a speedy and great Effect; when it is mingled and diluted with a carnal Spirit, or not directly levelled at the Heart, it may fall, many Years, upon the outward Ear, but never a piercing Drop doth enter the Soul; or if it does, it is quickly choaked there, with the Body of Death and Power of Darkness; but his Preaching was such as must be yielded to, fled from, or fought against. Many prophane Persons that could both hear other pious Ministers, and would curse them bitterly when they had done; yet dared nei-

ther to hear him, or speak against him if they did. There was so much of GOD in him, and with him, that he left a perpetual Dread upon many Souls that would play with other Sermons, and with their Names and Persons. Multitudes of very prophane Persons did fall under the Power of the Word preached by him; a particular Instance whereof happened in or near *Castle Henningham* in *Essex*, where a Society or Club of young Persons, who used to have their set Times to meet, and dance, and frolick it in their youthful Sports, Sins and Vanities; where by his Preaching there, all or most of them converted, and became a Company of gracious Christians, and used afterwards to join in Prayer, as before they had done in Sin and Folly.

SOME whose Consciences were seared, would sometimes rise up against his Preaching, with Rage and Violence; but the Wrath of GOD did often most eminently take hold of such. As in *Hunden* in *Suffolk*, where sometime he had a Lecture, he met with great Opposition; divers Persons of considerable Estate in the Town, joined together, and procured his Suspension; but all of them were notoriously afterwards blasted in their outward Estates, some brought to Beggary, and all but one died miserably. One of them the next LORD's Day after his Suspension, boasting in the Church-yard, that now he had got *Blackerby* out of the Pulpit; a Woman standing by, replied, *Blackerby* will preach again in *Hunden* Pulpit, when you are crying in Hell; and that very Day eight Years that Man was buried; and the LORD's Day after, Mr. *Blackerby* had Liberty to preach again, and preached in *Hunden* Pulpit.

THERE

THERE was yet never any Person who had the Happiness to converse with him who did not behold both his Heart and Life so greatly sanctified, and so generally raised, to such an Universality and Height of true Christian Godliness, as cannot be equalled. Few Persons have ever been acquainted with, or scarce ever read or heard of any meer Man that did exceed him, though others might equal him in some corporal Severities, and seem more heated in some particular Parts of Religion; yet for the Impartially, Constancy, and Sweetness of Holiness, very few have come near him, and none since the Primitive Times did excel him. He made it his Business to live with God, and to his Glory, not as too many that satisfy themselves in the frequent Motions of their Affections in some Pangs of indigested Resolutions, or some Fits of pious Conversation, as if these were the Life and Power of Godliness, all which are very good and desirable; but yet at best, they are but Seeds and Blossoms of the Divine Nature, which is first conceived by the Holy Ghost in the Soul, in a real absolute Consecration of the whole Man to God, and grows in a diligent Endeavour of perfect Conformity to this Consecration. He, the Business of whose Heart and Life is not in all Things, fetching Strength from *Christ* by Faith, to live to God, is yet no living Child of God, what Preparatories soever there may be in him towards it. It would make ones Heart tremble to think what Multitudes of half Christians drop daily down into everlasting Destruction, cheating themselves with pious Sentiments, as if they were the Life of Godliness, which cannot be but in an absolute Union with *Christ*, and living in the Virtue of Him, and faithful Obedience to Him, as this Saint did. He lived not without Infirmities, but in the Eye of all knowing, impartial, daily Spectators, he was free



from acting any Sin of Commission, not so much as speaking an idle or an angry Word, or losing any Moment of Time that he could redeem, or that he was sensible he might better spend; and this by the Space of above forty Years, as by diligent Enquiry, and personal Acquaintance of many Years, will be justified. His Deportment was always such, as if at that Moment he saw God, and had GOD's Law, his own Covenant with GOD, and the Day of Account just then before his Eye, so that when ever the LORD should come and call him, he would ever have been found so doing. To any understanding Converser with him, there always appeared wrote in his Face and Demeanour, a Sense of the Divine Majesty and Holiness; a most pleasing, consciencious, and full Dedication of himself to GOD; a Watchfulness upon his own Heart and Life, least he should offend; a great Mortification of Heart to all the World; a wonderful Purity from sinful Pollution; and an admirable Transformation of Spirit unto the Divine Similitude. Indeed, constant Holiness seemed perfectly natural to him, when it seems but endeavoured after by others.

WITH this Heighth of Holiness was joined the Depth of Humility. He has sometimes, walking with his eldest Grand-child, then but a Youth, took Occasion to say, after other serious Discourse, "Oh Lad! thou little thinkest what a vile Heart I have, how I am plagued with proud Thoughts; Child, if thou hast acquaintance with GOD in Prayer, pray for me, that GOD would purify this filthy Heart; Oh! if GOD did not enable me in some Measure to keep a Watch over it, I should act to the Shame of my Face:" Which Expressions did greatly affect the Heart of this young Person,

son, to hear one so like an incarnate Angel, speak at such a Rate of his Heart.

AND such Discourses as these were frequently with him to other Persons, when a fitting Season offered. He seemed to have small Sense of any Self-excellency, though Satan would fain have defiled him with it, but walked in continual Admiration of the Vouchsafements of Free Grace unto him. From his Humility came that Readiness in him to be persuaded or disposed of by others, much inferior to him, in any thing, (so Religion and Duty suffered not by it) little valuing in what Place he was put, or what Account was had of him, so he might keep close to his Duty, and enjoy the Light of the Divine Countenance.

AND that which did set him most high above all others who lived in these latter Days, was the impartial Universality of his Obedience, joined with the greatest Charity and Candour to all others, wherein was the least Appearance of Good. No Hopes of Preferment, or Smart of Suffering, could prevail with him to depart from his Light; he could not so conform to the Church of *England*, as the Law required, to make him capable of a Living; yet wherein he thought it his Duty to conform, no Man more exact than he.

AND therefore being no Enemy to the Common Prayer, he would all Days, Lords-days, and Week-days, when Divine Service was read in the Parish-Church, go with his Family to the very Beginning, and there behave himself with that Reverence and Heavenliness, as I never saw any like him therein.

HE was as far from countenancing any known Evil in any: I believe none that ever conversed with him, but will bare him Witness, that he never suffered what he thought Sin in them, without Admonition and Reproof; as sure as he observed the Evil, they should hear of it from him; but ever with so much evident Love, as well as Seriousness, that at the same Time both their Consciences were awed by the Gravity of his Advice, and their Affections enflamed with the Sweetness of his Spirit. His Reproofs were truly, as one well expresses, Nails dipt in Oil, driven with Power into the Inmost of the Heart, and received with all Acceptation, because of the overcoming Kindness they were accompanied with. When he has been in Company, and heard great Persons swear, or speak prophanely, he would with a sad Countenance (leaving the Table, or departing the Room) rebuke, and afterward privately address the great Person with so much Seriousness and Respect, that they would be much taken with his dealing with them, thank him for his Reproof, and the Manner of it; and one told him, "Had you spoke to me at Table, I had stabb'd you, but now I heartily thank you." He would neither suffer Sin in Men unreprieved, nor provoke to Sin by his Rebuke.

HE was very zealous for the holy Observation of the Lords-day. On Saturday at Four in the Afternoon, he constantly preached in his Family, (to which divers Neighbours would resort) preparatory to the next Day. Of all Mornings he would rise on the Lords-day Mornings; and wherever he was, and had any Power, would call up all the Family, but especially his own, to Prayer and Reading. He usually prayed six Times every Lords-day in the Family. *First*, As soon

as he had got them up in the Morning, expounding some Part of the Scripture to them. *Secondly*, When he was going to the publick Congregation, he carried his Family with him, and before they went out of Door, would pour out some Petitions for GOD's Assistance and Blessing in the publick Worship of the Day. *Thirdly*, When he returned again from Church in the Morning, he constantly prayed for a Blessing on what they had heard. *Fourthly*, He led them out again in the Afternoon with Prayer. *Sixthly*, After Supper, when the Family was ready to go to Bed, he commended them again to GOD by Prayer. But this must be observed, he prayed oft, but never (unless upon an extraordinary Occasion) very long, neither Lords-days nor Week-days, at home or abroad, in Family or Congregation; nor in Preaching would he ever be over-long; so that his Exercises, though frequent, were never burdensome. On the Lords-day he was impatient to hear any idle Word, or see any idle Action; nor could he endure any worldly Word or Act, but what was of Charity or Necessity; but after Dinner he would call upon all, especially those that were apt to sleep at Church, to go and take a Nap, as he himself usually did, lest they should prophane GOD's publick Worship, or should hazard the Salvation or Edification of their immortal Souls, by sleeping in the Congregation; and therefore also he frequently inveighed against great Dinners on the Lord's-day, as apt to make them heavy and dull on those glorious Days, set apart for Celebration of divine Praises, and Edification of Mens precious Souls.

AT a Place called *Linton* in *Cambridgeshire*, there was a Fair usually kept on the Lord's-day once a Year; at which Time he was once invited to preach, and he then so plainly convinced the  
Town



Town of the Greatness of the Sin, that they would never more keep the Fair on the Lord's-day. Tho' he lived every Day as sinless, and as heavenly as if it had been a Sabbath, yet he was very sensible that our Time is then much more to be spent in outward Religious Exercises, than on other Days. The Business of his Life was all the Week to obey, glorify, and have Communion with God; but on the Lord's-day, the Object of his Acts was all religious and charitable Performances.

HE was a Man of a most tender and contrite Spirit. Any (greater than common) Sins or Providences, made deep Impressions on him; if any such Sin were committed in a neighbour Town, or any Judgment fell out in the Nation, he would be sure to get divers Ministers and Christians together, and keep a Day of Fasting and Prayer. In Nights of great Thunder and unusual Tempest, he would call up all his Family to Prayer, and expound some Part of the Scripture to them, to affect their Hearts with greater Reverence towards God. Any notable Scripture, any eminent Providence deeply entered his Soul, and raised up his Graces.

As his Life was ever led as in the Divine Presence, so his Heart and Tongue were ever ready for Prayer, or any holy Duty; and he so enjoyed God in every religious Exercise, that he would almost constantly say when he rose up from Prayer, or came from a Sermon, or any holy Converse, or any religious Exercise (especially a Day of Fasting and Prayer) that he must bless God for ever for such an Ordinance, and would not for many Worlds, but have been in it; a frequent Expression with him, and if an Hyperbole, the only one that he was observed to use.

WHEN

WHEN he awaked in the Night, he was ever in Meditation and Prayer. He would oft at Midnight make *Greek*, *Latin*, or *English* Verses, exalting the Praise of God, his Attributes, the Acts of *Christ*, or the Graces of his Spirit, or the like, and give them in the Morning to his Scholars.

His Dreams were usually such, as shewed a Heart that lived with God, full of gracious Communications from God to him, and of Faith, Love, and Obedience to God, and Abhorrence of Sin; and he would in the Evening usually pray, that his Dreams might be holy; and usually holy Dreams are certain Signs of much Love from God, or gracious Habits in the Man.

HE oft received immediate Answers of Prayer. I heard an eminent Divine once say, he knew eighteen Persecutors taken away remarkably upon his Fasting and Prayer. God seemed also to make a Covenant for him with the Beasts of the Field: His Daughter *Burrel* was much affected with a remarkable Providence, which happened to him when she was waiting on him one Day, to visit one afflicted in Conscience. Their Way lay through a Field where was a raging Bull, that used to do much Mischief; which Beast seeing them, made towards them with great Fury; and being come very near them, he put off his Hat, and prayed in these Words, LORD, if our Way be of Thee, stay the Fury of this Beast; which immediately stopt, and turned from them.

HE kept three Diaries of his Life, one in *Greek*, another in *Latin*, a third in *English*, where he set down all the remarkable Acts of God towards him, and of himself towards God; these he would

would oft read over to affect his Soul, and improve them to Divine Glory.

HE was so crucified to the World, and the World to him, that all worldly Concernments seemed a perfect Nothing to him; the World seemed to have no Temptation to him, and he no Taste for the World. His Passions were so subdued, that though he was one that was most tenderly affected to his Relations, yet their Loss discomposed not his Mind, interrupted not his Communion with GOD. His eldest Daughter was a most excellent Person, and one in whom he took great Delight; who died a few Hours after her last Child was born, and he being present at her Death, commended her Spirit to GOD more affectionately; but as undisturbedly, as when he gave her Person to her Husband in Marriage. He desired to preach her Funeral Sermon, which he did; and therein gave her this Testimony, that he believed she had feared the LORD in Sincerity, from three Years old; yet preached so, as shewed he had not lost his GOD, though he had lost his dearest Child. Nothing of Creatures could in the least draw him from his Life with GOD.

LIVING much in Divine Communion, he had great Insight into Scripture Prophecies, and had many future Events deeply imprest on his Mind. Men know but little of GOD's Mind, because they live but little in his Presence and Converse. He was one of the first that convinced Men in those Parts, of GOD's Intent to convert the Nation of the *Jews*. Mr. *Rogers* of *Dedham*, and Mr. *Stephen Marshall*, and divers others, much opposed that Opinion at first, but were at last, by his Discourses, fully satisfied, and really persuaded of the Truth of it. He lived much in the Foresight of the

the Glory of God and Peace of the Church in the last Ages. He oft said, many Years before it came to pass, to divers of his Friends, that they would live to see never a persecuting Bishop in Power in *England*.

THE first Time when the *Scots* Army came into *England*, he said to some who were much troubled for it, that the Army should go back without a Stroke struck; and so they did. He said after the Battle of *Naseby*, that many strict Professors of Religion should have Rest for a little Time; but afterwards a blacker Time would come unto them than ever they had; which was in Part fulfilled: But he used to add, the Storm would not last very long. And these were his very last Words which he spake at his Death, *There is a sharp Storm coming, but it will be but short; the former Part is already proved true, GOD grant the other Part may also be accomplished.*

HE used to say, GOD had two Sieves for the Professors in *England*, one of a coarser Make, and that he had used; but there would come a finer one, which all should stand ready for; and this it is doubted, is in a great Degree to come. He used to say, it was very probable this Nation would be punished by the *French*, after whose Fancies they went so much a Whoring. And he much believed Popery would come in, but it would not last; for it could not recover its first Strength again in *England*.

THERE were some Particularities in him that may seem of lesser Moment: He could not endure to see any Bible lie contemptuously about the House; but would have them carefully and cleanly used, or laid up; he thought there ought a Re-  
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verence to be given to the very Out-sides of such sacred Oracles.

HE was exceeding careful to have none of God's Creatures lost; he would always have a Fowl or two allowed to come familiarly into his Eating-Room, to pick up the Crumbs that would fall from the Table.

HIS Conversation was so in Heaven, and the Majesty of Holiness did so shine in him, that *that* famous Divine for Learning and Piety, Mr. D. Rogers of *Wethersfield* in *Essex*, told another Divine, he could never come into the Presence of Mr. *Blackerby* without some kind of Trembling upon him; because of the Divine Majesty and Holiness which seemed to shine in him.

THE Heighth and Constancy of his holy and heavenly Converse was accompanied with a settled Peace of Conscience, and good Assurance of eternal Life: for some Years before his Death he would oft (upon seasonable Occasions) declare, that for more than forty Years he never had a doubting Thought of his Salvation. It is our low, loose, unequal Walking in Religion, that makes the Sense of God's Love, Peace with God, and Evidence for eternal Life, so rare a Thing among us.

THIS holy Man was indeed an Instance sent by God into the World, to shew to what Life of Holiness and Peace Christians may on Earth certainly arrive, if hearty Sincerity, deep Mortification, diligent Watchfulness, Love of Divine Communion, and an humble and active Faith meet in the Heart of any Man.

WHEN

WHEN he was about the Age of fifty-five, his Son-in-Law, Mr. *Christopher Burrell*, was presented to the Rectory of *Great Wratting* in *Suffolk*; Mr. *Burrell* had lived some Years as a Boarder to Mr. *Blackerby*; Mr. *Blackerby* now removes, and continues a Boarder with him for divers Years; in all which Time he continued preaching the Gospel only occasionally (except at *Gerstingtherp* in *Essex*, where he maintained a constant Lecture) until towards the Close of his Life.

THEN Providence so ordered, that he took upon him a Pastoral Charge over the Congregation at *Great-Thurlow*; and here his Master found him so doing, to wit, very busy in his Master's Service; for as he was preaching on one Lord's-Day, he was took with a great Weakness and Fainting while he was in the Pulpit, so that being carried home, he continued very weak six Weeks, but kept his Bed only two Days before he died, which was in the 77th Year of his Age.

HE had seven Children who lived to be Men and Women, (two Sons and five Daughters) his eldest Son was a gracious young Man, and lived some time a Student in *Katherine-Hall* in *Cambridge*, but died of a Consumption before he took any Degree. His other Son was also a good Man, and an excellent Preacher, and died lately Minister of *Stow-Market* in *Suffolk*.

AND now all his Sons and Daughters, except one, and all his Sons-in-Law and Daughters-in-Law, are gone with him to Everlasting Rest. It is most fitting that the World should know and remember, That there was a Man that lived fifty Years after his Conversion, doing Good, and walking with GOD in the Eyes of the most strict

Observers, without perceived actual Commission of any known Transgression, no, not so much as of an idle or angry Word.

His Countenance and Speech, his Deportment and Behaviour, was perpetually as before the Eye of God, in the conscientious Observance of all his Precepts, with a Heart full of Love to Him, having his Face awing with a Majesty, and shining with a Sweetness and Beauty of Holiness; who (to all Appearance) spent every Moment of his Time in his believed Duty, and in zealous doing of Good, always ready for, and having spiritual Communion with God in all his Ordinances, and all carried on with a deep and contrite Sense of the natural Corruption of his Heart, in the lowest Humility and Condescension (with most transcendent Charity to all Men, yet not suffering Sin in his Brother unreprieved); one that kept Peace of Conscience, and Assurance of Eternal Life, inviolate for forty Years together; one who convinced all Men (both good and bad) that knew him, that the Power of God and Religion dwelt assuredly in him; the Divine Spirit and Power beautifying and adorning him, and assuring both himself, and others, that he was born of God.



THE

IVXX



THE  
L I F E  
O F  
HENRY ALTING.

**H**ENRY ALTING, was born at *Embden* in *Friesland*, in the Year 1583. of a very ancient and honourable Family: His Father, *Menso Alting*, was Pastor of *Embden*: In his Childhood he was very sickly and weak, so that he was four Years old before he could go.

His Parents devoted him to the Service of God and his Church, from the very Womb, and therefore when he was seven Years old, they sent him to School in their own City of *Embden*; at fourteen Years old his Father sent him to the University of *Groningen*, and from thence into *Germany*; for the Advancement of his Learning; having saluted *Marpurg*, he went to *Herborn*, in 1602. where that famous Divine *John Piscator* was Professor. After three Years abode there, he began to think upon entring into the holy Ministry: But GOD for the present intended him to another Employment: And upon the Commenda-



tions of the Professors of *Herborn*, he was appointed by Count *John* of *Nassau* to be Tutor to three young Counts, viz. *William* of *Nassau*, *Conrade Lodowick* of *Solmes*, and *Phil. Ernest* of *Isenburg*, who all at this Time were Students in the University of *Sedan*, together with the young Prince *Frederick*, Son to *Frederick IV.* Elector *Palatine*.

He had continued but awhile in that Place, before it was requisite for him to withdraw, with his Charge from that City, for Fear of a Siege which was threatned by *Henry* the Fourth, King of *France*: And therefore they all went to *Heidleberg*, and *Henry*, in the Prince's Court, attended his former Employments, having a fourth added to the three former Noblemen, viz, *John Conrade* the *Rbinegrave*. The same Summer, Prince *Frederick* was committed to his Tuition, to be by him instructed in *History* and *Geography*.

In the Year 1612. the Prince Elector being to go into *England* to marry the Lady *Elizabeth*, Daughter to King *James*, would needs have *Henry* to go along in his Train: In which Journey he escaped Death very narrowly himself, with *Scultetus*, and some other of the Prince's Company, being surprized with a Storm upon the Lake of *Harlem*, so that with great Difficulty they got to the further Shore. This was *October* the 7th in the Afternoon, just at which Time his Father died.

SOME Months after, he was called to be a Professor of Divinity in the University of *Heidleberg*: Into which he was admitted *August* the 16th, which was the Prince's Birth-Day: And because, by the Statutes of the University, none could be Moderator of the Disputations but a Doctor, he was solemnly inaugurated into that Degree, No-  
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ember the 18th : But God's Providence intended him to some further Employment ; for there was in *Heidleberg* an excellent Seminary, endowed with large Revenues, called the College of *Wisdom* : The Prince therefore chose him Master thereof, *October* the 15th, 1616.

THUS far we have heard the happier and more comfortable Part of his Life ; now follows the more afflicted Part of it : For soon after, the Tumults in *Bohemia* began : The Prince Elector is chosen King of *Bohemia*, and crowned : *Spinola* breaks into the *Palatinate* ; The great Battle was fought near *Prague* : The *Bohemians* are beaten in the Year 1620 : And the Year following, the University of *Heidleberg* was dissipated, the Students flying for Fear, and the Professors having Liberty granted them to go whither they pleased. Yet *Alting* sending his Family into a Place of Safety, stays still in the College, keeping the Students in good Order, remaining untterrified in the Midst of Dangers, whilst he satisfied his own Conscience, and the earnest Desire of the King, who from the *Hague* had written to him desiring him not to depart from *Heidleberg*.

IN *August* 1622, *Heidleberg* was besieged by *Tilly*, and *September* the 6th was taken by Storm, at which Time it suffered whatsoever military Licentiousness could inflict, by Plunderings, Murders, and ravishing of Matrons and Virgins, all being heightened by the Hatred of Religion, and the Brutishness of the *Croats*.

AT this Time *Alting* was in his Study, who hearing the Surprize of the City, bolted his Door, and betook himself to Prayer, looking every Moment when the bloody Soldiers would break in to

sacrifice him to God: But the great Arbitr of Life and Death took Care for his Safety; for Monsieur *Behufius*, Rector of the School, and his dear Friend, hiring two Soldiers, called him forth, and conveyed him through a Back-Door into the Lord Chancellor's House; which *Tilly* had commanded to be preserved from plundering, by Reason of the publick Monuments of the Commonwealth that were kept in that Place. This House was commanded to be guarded by a Lieutenant-Colonel, a Man greedy of Prey; who lest he should lose his Share in the Booty, sent forth his Soldiers, commanding them, that if they met with any Citizens of Note, under Pretence of safeguarding them, they should bring them to him, purposing by their Ransom to enrich himself: To this Man, *Alting* was brought, who with his naked Sword reeking with Blood, said, "This Day with this Hand I have slain ten Men; to whom Dr. *Alting* shall be added as the eleventh, if I knew where to find him. But who art thou?" Such a Countenance, and such a Speech in such a Juncture of Time, might have affrighted the most constant Mind: But *Alting*, by a witty Answer, neither denying himself to be *Alting*, nor unseasonably discovering himself, answered, *I was*, (said he) *a Schoolmaster in the College of Wisdom*. Hereupon the Lieutenant-Colonel promised him Safety.

HE passed without Sleep, hearing the continual Shrieks and Groans which filled the Air, of Women ravished, Virgins deflowered, Men, some of them drawn to Torments, others immediately slain: But when he saw that many fled to this House as to their only Refuge, fearing lest he should be discovered by some of them, either through Imprudence or Malice, he retired into a  
Cockloft

Cockloft; where, whilst he hid himself, this Lieutenant-Colonel was by the Authority of Tilly, commanded away, not giving him so much Time as to seek out this School-Master, that the House might be resigned to the *Jesuits*, for whom it was appointed. Yet, under these new Inhabitants, *Alting* would not have been one Jot safer, if God had not, by a special Providence, provided for his Safety: For the Kitchen of this House was reserved for *Tilly's* own Use; and one of the *Palatine's* Cooks was appointed over it, who closely fed and maintained him, and whilst the *Jesuites* were providing all Things in a Readiness in the Church for the Mass, he hired three *Bavarian* Soldiers that kept Guards in the Streets, to guard him to his own House.

WHEN he came thither, he found all Things broken, plundered and carried away, and in his Study he found a Captain boasting that all Things therein were his own: "Yet (saith he to *Alting*) I give thee Leave to take away any one Book, and to carry it away with thee". This Proffer *Alting* refused, saying, "Sir, if all these Things be yours, I pray God that you may enjoy them longer than their last Master did".

THUS returning to his former Refuge, not without very great Danger, three Days after, *Tilly* (who had taken up *Alting's* Son-in-Law's House for his Quarters, was prevailed with to grant him a safe Conduct to go to *Heilbron*, to bring back his Family from thence.

THUS escaping out of *Heidleberg*, he passed through a thousand Dangers, till it pleased God at last to bring him to *Heilbron*; from whence, after a short Stay, he went to *Schamdorf*, where he



he found his Family : In which Place he stayed 'till *February* following, having obtained Leave so to do of the Duke of *Wirtemberg*.

THE Year following being 1623, the King of *Bohemia* sent for him into the *Low-Countries*; and at last (through GOD's Mercy) after a long, difficult, dangerous Journey, both by Water and Land, he arrived safely with his Family at *Embden*; after a short Stay there he went into *Holland*, presenting himself to his King, who presently made him Tutor to his eldest Son *Frederick*: Neither would the King suffer him to embrace a frequent Call which he had to a Pastoral Charge in *Embden*.

YET, neither did he pass over that Year without great Danger; for as he was passing in a Sledge upon the Ice near *Purmerend*, the Ice breaking, he fell into the Water, and was very near drowning. But, by GOD's Mercy, being pulled out, he fell into a dangerous Disease, of which, though he recovered, yet he felt a continual Pain in his Left-Shoulder all his Life after.

A WHILE after, he removed to *Leiden*, to oversee the King's Sons in their Studies.

IN 1626, he was called to *Groningen* to supply the Place of one of the Professors of Divinity lately dead: And though the King would by no Means at first hear of it, yet at the Importunity of the Senate and University, he at last consented, and furnishing him with Necessaries, dismissed him: So that he removed to *Groningen*; and the *Easter* following began his Work in the University: Yet once a Year he used to visit the King, who  
always

always highly prized him, and used him very familiarly.

He supplied that Professor's Place at *Groningen* for the Space of eighteen Years, with admirable Fidelity, Diligence and Industry.

He was three Times Rector of the Academy. At all which Times he brought some great Profit to the University.

In his first Rectorship, he procured an Increase of Fellowships: For, whereas there were but forty before, he increased them to sixty. In his second Rectorship he procured a great Augmentation to the University-Library. In his third he obtained, that one of the Doctors was sent at the Publick Charge to *Leiden*, to buy the choicest Books out of *Gomarus's* Library. He was seven Years Pastor of the Church of *Groningen*.

He always had a singular Care of the Churches of *Germany*, and especially of the *Palatinate*, improving his Interest in procuring liberal Contributions in all the Reformed Churches for their Maintenance, that they might not perish through Want.

THE Collections which were made in *England*, were committed to his Distribution. The Contribution of that noble and munificent Man *Lodowick de Geer*, was put into his Hand for the training up of young *Germanic* Students in Divinity; which might, when God would restore Peace, furnish the Churches of the *Palatinate* again; which Trust he discharged with great Diligence and Fidelity.

He

HE married a Wife whilst he was at *Heidleberg* in 1614, a little before he was called to his Professor's Place. She was a very religious Matron [*Susannah Belier*], the Daughter of *Charles Belier*, then Consul of *Heidleberg*; with whom he lived lovingly near thirty Years, and by whom he had seven Children.

HE was tall of Stature and well set; he had quick Eyes and lively Senses; a loud and pleasing Voice; a sound Constitution, only by reason of his many Occasions of Grief, somewhat inclining to Melancholy.

IF he set himself to reprove Vice, he performed it with great Gravity. If he comforted his Friends, he did it with admirable Dexterity. If he admonish'd any of their Duty, he did it with much Lenity.

HIS Ministry was full of Majesty; his Style eloquent; his Matter clear and solid. He was very sociable and loving in his Converse with his Friends. By his Practice, Converse, Experience, and reading both of antient and modern Ecclesiastical Histories, he attained to a great Measure of Wisdom.

HE was very zealous in defending the Orthodox Religion; very far from busying himself in other Mens Matters; could not endure Strife and Contentions; shunned those vain Distinctions of Sophisters, whereby they rather darken than explicate the Mysteries of Salvation.

HE could not endure Novelties in Divinity, holding that of *Tertullian*, *Primum quodq; verissimum*, that which is most ancient is most true.

His

His Profession was without Diffimulation; his Divinity solid and substantial, not that which is fetched out of the Puddle of the Schoolmen, though he was no Stranger to them, but out of the pure Fountain of the sacred Scriptures. He was a constant Studier of the Peace of the Church, yet always so as not to hazard the Loss of Truth. He was of a constant Mind, always the same; valiant in Adversity, moderate in Prosperity, having well learned to sustain and abstain. In Reproofs he was affectionate without Bitterness: In admonishing and counselling prudent without Passion: In choosing his Friends of a quick Judgment, and, constant in retaining them.

WHEN he was to deliver his Judgment, either in the Academical Senate, or in the Ecclesiastical Presbytery, he so went before others with his prudent Counsel, as not to neglect to hear others Judgments; neither would he take it ill if they dissented from him. If any Question of great Difficulty happened, he would never rest 'till he had searched out, and made plain the Truth. If any resorted to him in private to ask his Advice in Sacred, Civil, Academical, or Oeconomical Affairs, his Answer was instead of an Oracle to them.

His Prudence did further discover itself by the Government of his Family, where he kept all in Peace, Order and Concord; and concerning which this only was known, *that no body knew what was done therein.*

In 1639, he buried one of his Daughters, called Mary, a beautiful and virtuous young Maid, which caused so great a Grief to him, that he fell into a Quartan Ague; and though at last he was cured



cured of it, yet it left ill Reliques in his weakened Body; which in the Year 1641, broke forth into a far more grievous Disease, viz. a Lethargy, which the Physicians did foretell to be fatal: Yet neither by this, could his stedfast Mind be cast down; for after awhile, contrary to all Mens Expectations, he began to recover Strength, though indeed he was never perfectly cured.

A THIRD Affliction which beset him, was the Death of his dear Wife, which fell out the Year after upon *October* the 15th, the same Day upon which formerly he had been chosen Master of the College.

FROM that Time, he was discerned to decay, his Solitude increasing his Melancholy, which afterwards he could never get the Mastery over. He often foretold that he should not long survive his Wife: And though the *Easter* after he went as far as *Embsden* to visit his Friends, yet thereby he did but increase his Distempers: For he was detained there, for the Space of twenty Days, by Reason of a Fever. After which he returned to *Groningen*, but much weakned and troubled with Obstructions which Physick could not remove, Yet it pleased GOD that he had some lucid Intervals, at which Times he would attend upon his Professorship, and the Affairs of the University.

IN *August* following, those Obstructions so far prevailed, that they took away his Stomach, and thence ensued a sensible Decay of his Strength, which afterwards was accompanied with great Pains in his Back and Loins.

In his Sickness Doctor *Maret* visiting him, with a firm Voice and friendly Mind, he congratulated him, that he was designed for his Successor: "For, said he, it much rejoiceth me that I shall leave to the University and Church, one that is studious of Peace, Orthodox in Judgment, and averse from Novelties; and as you have ever maintained Friendship with me, do the like with mine whom I shall leave behind me." The Day before his Death he sang the 130<sup>th</sup> *Psalms* with a sweet Voice, and fervent Zeal, and spent the rest of his Time in hearty Prayers, and holy Meditations.

In the Evening he blessed his Children, and commanded his Son Doctor *James Alting* to pray with him, and in his Prayers to remember the Church and University. The next Day which was Sunday, in the Morning he found himself somewhat better, yet presently after he fell into a Swoon. After the Morning-Exercise, his old Friends Doctor *Camerarius* and Doctor *Strasberger*, Agents from the Crown of *Sweden*, came to visit him, by whose Conference he was somewhat refreshed: But no sooner were they gone, than feeling that his Disease had conquered Nature, he told those about him that before Sun-set he should depart to the LORD: And so exercising his Faith upon the Death and Merits of *Christ*, upon the Promises of the Gospel, and cheered with the Comforts of the Holy Ghost, he expected Death without Fear; and presently after with a constant Voice bade them all farewell, as being ready to depart to *Christ*, which he much longed for: Then causing himself to be raised up, they perceived that he was ready to depart; wherefore hastily sending for the Pastor of the Church, his old Friend, he prayed with him, and as long as

he perceived that he understood him, he cheered him up with the sweet Promises of the Gospel. About Three o'Clock in the Afternoon, in the Presence of his Friends, and the Professors of the University, without the least Struggling, he quietly slept in the LORD, *August 25, 1644.*



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## FREDERICK SPANHEIM.

**F**REDERICK SPANHEIM, was born in *January* 1600, in *Amberg*, the Metropolis of the *Upper-Palatinate*. His Father was an honourable and pious Man, Doctor of Divinity, and Counsellor to *Frederick King of Bohemia*.

WHEN he was Eleven Years old, falling into a Tertian Ague, which held him long, he made a Vow to GOD, that if he pleased to restore him, he would study Divinity, whereby he might be able to do him Service.

HE went afterwards to the University of *Heidelberg*, and thence returned to his Parents; with whom after he had staid awhile, he was by them sent to *Geneva*, in Regard of the Eminency both of the Teachers and City.



IN the Year 1621, Things being in a deplorable Condition in *Bohemia* and the *Palatinate*, he went to *Gratianoble*, that he might free his Parents from further Charge in his Maintenance: He was then Tutor to a Nobleman's Son for three Years, during which Time he conflicted with many Diseases, especially with a Dizziness in his Head.

AT the End of the three Years, having with much Difficulty obtained Leave of the Nobleman, he returned to *Geneva*: And after awhile went from thence to *Paris*; where he was courteously entertained by *Samuel Durant*, the Pastor of the Reformed Church, with whom he lived till the Death of Mr. *Durant*.

DURING his Abode at *Paris*, he grew into familiar Acquaintance with the learned *Camero*, who was so far affected with his sweet Disposition, that though he differed from him in some Points, especially about universal Redemption; yet did he endeavour to carry him along with him to *Montalban*, whither he was called to be the Divinity Professor, but prevailed not.

THESE were his Halcyon Days, which were broken off by the Death of Mr. *Durant*. After which he retired into the Family of *Arnold*, Counsellor of State, who entertained him at his own Table.

AND thus far he lived a private Life: But in *July* 1625, he was called by his Friends to *Geneva*, and indeed he delighted in that City above all others, wishing he might there fix his Station; whereupon he hasted thither upon this Call, and often spake of the good Providence of God to him

him therein : For when he came to *Lyons*, being to pass over the River, he would needs go over in a Boat ; but by the Violence of the Stream, his Boat was split against an Arch of the Bridge ; whereby with much Difficulty he escaped Drowning ; and so through God's Mercy, coming at length to *Geneva* in 1626, he found the Professor of Philosophy's Place void ; and so by the unanimous Vote of all, he was preferred before all his Competitors to it, whereby after all his Travels and Troubles he aimed at a quiet Harbour.

HEREUPON the better to bind himself to Continuance in that Place, the Year after he married *Charlot a Portu*, the Daughter of *Peter a Portu*, and ever after carried a tender Affection towards her ; and indeed she well deserved it in regard of her Virtues, and Innocency of Manners, joined with Dove-like Simplicity, free from Fraud and Guile.

By this Wife he had many Children, whereof some died in their Infancy, but he left seven behind them.

BUT it was not fit that his excellent Parts should be shut up within the Schools, nor his Light put under a Bushel, which ought so to shine that the Church of God might be illuminated thereby ; whereupon the Reverend Presbytery often advised him to apply his Mind to the Study of Divinity, which also he willingly did, and so to the great Rejoicing of all, he was ordained a Minister ; and indeed so excelled, that he exceeded all Mens Hopes, both for his Eloquence and Doctrine : And it pleased God to call him forth to the constant Exercise of it in 1631 ; at which Time *Be-*

*nedict Turretin*, one of the Professors, and his dear Friend dying, he was by the generous Consent of all, chosen to succeed him; at which Time he lay sick in Bed, and dreamed of no such Matter.

AFTER which, the Curators of *Leiden* insisted with so much Earnestness by their frequent Letters, to which were added the Request of the King of *Bohemia*, of the States of *Holland* and *West-Friesland*, and lastly of the *States-General*; that at length they extorted, rather than obtained his Dismission from *Geneva*.

IN 1642 leaving *Geneva*, he, with his whole Family arrived safely in *October* in *Leiden*, just upon the Festival-Day, wherein they celebrated the Memorial of their Deliverance from the *Spanish Siege*, and was most heartily welcomed by them: And so soon as he came thither, it was observed, that there ensued a great Alteration both in his Stile, Phrases, and Manner of Life, so that he lived amongst the *Hollanders*, as if he had been born amongst them.

HE was truly a Scribe, taught to the Kingdom of Heaven, who out of his Treasury brought forth Things new and old; and although his Mind was estranged from Contentions, yet was he so great a Lover of Truth, that no Bonds of Friendship or Acquaintance, nor Fear, could divert him from the Defence thereof.

HE always preferred the Cause of God before all other Relations and Respects; and though he often professed that his chiefest Desire was to grapple with the open Adversaries of the Church: Yet withal, he declared that he could not be silent  
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towards those Brethren, who, through Ignorance or Infirmary, sought to undermine the Truth; for many Times, a little Spark neglected at first, proves a dangerous Fire.

BEFORE he grew old, he was an old Man for Wisdom, and Intentness upon Business. His whole Life was an Idea [of Wisdom, whereby, as Occasion required, he could accommodate himself to Affairs of all Sorts. In his Friendships, though he did not permit all promiscuously, yet did he admit not a few into his Familiarity. He was very ready to do Good to, and deserve well of all; and, whereas, many had daily an Occasion to make use of him, he rather number'd, than weigh'd the good Turns he did them.

BUT behold the Mutability! His Labours were so many and great, that if his Body had been of Oak, or Iron, he could not have held out long; so that we may truly say, the Employment of his Soul destroyed its Habitation.

BESIDES the publick Labours he underwent in the Church and University, his private and domestick Cares, his Conferences with his Friends, his frequent Intercourse of Letters, his various Writings, and giving Counsel to others, took up every Moment in his Life; and though he was often admonished by his Friends to favour himself, yet would he by no Means be persuaded to it.

HENCE his Strength began sensibly to decay, and he was troubled with great Obstructions, so that himself began to complain of them, yet would he not diminish his daily Task: And thus he continued all the Winter, afflicted with Weakness and Pains, at sundry Seasons.

His



HIS last Sermon he preached at *Easter*, upon those memorable Words of St. Paul, *Phil. iii. 21. Who shall change our vile Body, that it may be like his glorious Body, &c.* After his last Lecture, returning Home, he complained of the Decay of his Strength, which was so great, that with much Difficulty he went on to the End of his Lecture.

FROM thenceforth, his Strength declined more and more; yet notwithstanding, he was delagated in the Middle of *April*, by the Church, to a Synod of the *French Churches* which met at *Harlem*, whither he went, though the Labour was too great for his weak Body.

AT his Return, he was much worse, so that though no Signs of Death appeared outwardly, yet was he confined to his Bed.

HEREUPON he foresaw the Approach of Death, and wholly gave up himself to GOD, whom he continually invoked by fervent Prayers and Sighs, which had been his constant Practice in the whole Course of his Life: But, yet *April* the 28th, he thought himself better; whereupon in the Afternoon, he sat up at his Study Window, where he had not continued long, before he was seized by a violent Fever, with a great Trembling of his whole Body, which at length ended in a Burning; so that he lay all Night as if he had been in the Midst of a Fire: Whereupon seeing his End to approach, in the Presence of his Family, he poured forth most ardent Prayers to GOD; professing that he knew *Christ* to be his Redeemer, with whom he knew he should shortly be; and that he desired nothing so much as his happy Dissolution, his Soul still breathing after *Christ*; only

only this he begged of God, that he would give him Strength to undergo whatsoever he should please to lay upon him; and that he would not suffer him to be tempted, beyond what he was able to bear; that he might have a quiet and comfortable Departure out of this miserable and sinful World.

His Wife and Family foreseeing their Calamity in his Loss, were dissolved into Tears: But *Heidanus* coming to visit him, he declared to him the inward Peace of his Soul, his Hope of Glory, and his Faith in *Christ*; together with his earnest Desire of leaving this World: He also freely forgave all that had wronged him, desiring the like from others, if he had in any way offended them; professing, that whatsoever he had done, he did it out of his Love to Truth, and his Care over the Church.

THE Night before his Death, Dr. *Trigland* was sent for to him, whom he always loved and honoured as his dear Friend and Colleague, who being come, prayed with him; and the next Day Dr. *Massius*, Pastor of the French Church did the like: And thus he spent all that Week in Prayers and holy Exercises.

ON Wednesday Night, he caused his Son to read to him the 8th Chapter of *Ezekiel*, and Part of the Epistle to the *Romans*. After which, he spake to his eldest Son *Frederick*, exhorting him to the Study of Divinity, requiring him not to be withdrawn from it by any Means whatsoever: He thought that he could never talk enough of the tender Love, Care, and Diligence of his Wife.

A LITTLE before his Death, recollecting his Spirits, in the Presence of *Samuel River*, Pastor of *Delft*, with a clear and fervent Voice, he prayed with such Ardency of Affections, as to cause all to wonder.

IN his Prayers he gave Thanks to GOD for all his Blessings bestowed so plentifully upon him, in the whole Course of his Life: And for that he had blessed him so much amongst Strangers: Acknowledging himself to be less than all those Blessings, and that he had nothing to return for them but his grateful Heart: Above other Things, he especially blessed him for bringing him forth in a Reformed Church; and for that he had not suffered him to be infected with the Popish Religion: He prayed heartily to GOD to continue these Blessings to his Family for ever; and that he would never suffer any of them to be seduced to Popery: He prayed also, that in the Pains of Death he might, with all his Soul, breathe after GOD, and might before-hand taste of the Glory of Heaven.

THIS Prayer being ended, his Strength and Voice failed him, and so about Sun-setting he quietly slept in the LORD, in the Year 1649, and of his Age 49.



THE



THE  
L I F E  
O F  
Sir PHILIP SIDNEY.

**S**IR PHILIP SIDNEY, was the first-born Son of *Henry Sidney*, who was a Man of an excellent Wit and Conversation; and such a Governor as sought not to make an End of the State in himself, but to plant his own Ends in the Prosperity of his Country: Witness his sound Establishments both in *Wales* and *Ireland*, where his Memory is deservedly grateful unto this Day.

HIS Mother was Daughter to the Duke of *Northumberland*, and Sister to the Earls of *Warwick* and *Leicester*.

**A**N OBLEMAN of eminent Parts, that was brought up with him from his Childhood, gives this Testimony of him: "I, saith he, tho' I knew him from a Child, yet I never knew him other than a Man; with a Stayedness of Mind, lovely and familiar Gravity, as carried Grace and Reverence above  
greater



greater Years. His Talk was profitable, and his very Play tended to the enriching of his Mind: So that even his Teachers found something in him to observe and learn above that which they had usually read or taught".

PRINCE *William of Nassau*, long kept Intelligence with Sir *Philip*, both by Word and Letters, and that in Affairs of the highest Nature: And this young Gentleman had, by his mutual Freedom, so imprinted the extraordinary Merit of his young Years into the large Wisdom and Experience of that excellent Prince, that, as Sir *Fulk Grevil* (Sir *Philip's* intimate Friend) passed out of *Germany* into *England*, meeting with the Prince of *Orange* in the Town of *Delft*; among other Discourse, he protested, that, if he could judge, her Majesty of *England* (*Queen Elizabeth*) had one of the ripest and greatest Counsellors of Estate in Sir *Philip Sidney*, of all that then lived in *Europe*; to the Trial of which he would leave his own Credit engaged, untill her Majesty might be pleased to employ this Gentleman, either among her Friends, or against her Enemies.

HIS Uncle, the Earl of *Leicester*, after Sir *Philip's* Death, and not long before his own, told a great Courtier, that when he undertook the Government of the *Low Countries*, he carried his Nephew, Sir *Philip*, over with him, as one among the rest, not only despising his Youth as a Counsellor, but withal bearing an Hand over him as a forward young Man: Yet, notwithstanding, in a short Time, he saw the Sun so risen above his Horizon, that both he and all his Stars were glad to fetch Light from him; and in the End, acknowledged that he held up the Honour of his Government, and Authority by him, whilst he lived, and found

found Reason to withdraw himself from it after his Death.

HE won great Respect and Honour among the most eminent Monarchs of the Time. As first with his most excellent Majesty, King *James*, then King of *Scotland*, to whom his Service was affectionately devoted, and from whom he received many Pledges of Love and Favour.

As likewise with the renowned King *Henry IV.* of *France*, and then of *Navarre*, who having measured and mastered all the Spirits in his own Nation, found out this Master-Spirit among us, and used him as an Equal in Nature, and so fit for Friendship with a King.

ALSO the gallant Prince, *Don John de Austria*, Vice-Roy in the *Low Countries* for the King of *Spain*, when this Gentleman, in his Embassage to the Emperor of *Germany*, came to kiss his Hand, though at first he gave him Access of Grace as to a Stranger, and, as he conceived, to an Enemy; yet, after a while, the Beholders wondered to see what Tribute that brave and high-minded Prince paid to his Worth, giving more Honour and Respect to this young Gentleman, than to the Ambassadors of mighty Princes.

IN what Estimation his Worth was, even among Enemies, will appear by his Death: For when *Mendoza*, a Secretary of many Treasons against us, heard of it, he said openly, "That, howsoever, he was glad *K. Philip*, his Master, had lost a dangerous Enemy; yet he could not but lament to see Christendom deprived of so rare a Light, in those cloudy Times, and bewail poor Widow *England*, that having been many Years in breeding one emi-

nent Spirit, was in a Moment bereaved of him by the Hands of a Villain."

INDEED he was a true Model of Worth: A Man fit for great Undertakings; for Conquests, Plantations, Reformation of Things amiss, and what Action soever is greatest and hardest among Men; and withal, such a Lover of Mankind, and Goodness, that whosoever had any real Parts found Comfort in him, yea, Protection to the uttermost of his Power. The Universities abroad and at home accounted him a general *Mæcenæ*s of Learning and learned Men; dedicated their Books to him, and communicated every Invention or Improvement of Knowledge with him. The Soldiers honoured him, and were so honoured by him, as no Man thought he marched under the true Banner that had not obtained Sir *Philip Sidney's* Approbation.

HIS Heart and Capacity were so large, that there was not a cunning Painter, a skilful Engineer, an excellent Musician, or any other Artificer of extraordinary Fame, that made not himself known to this famous Spirit, and found him his true Friend without Hire.

YEA, it will be confessed by all that knew him, that this one Man's Example, and personal Respect, did not only encourage Learning and Honour in the Schools, but brought the Affection and true Use thereof, both into the Court and Camp; so that his very Ways in the World did generally add Reputation to his Prince and Country, by restoring amongst us the ancient Majesty of noble and true Dealing. His Heart and Tongue went both one Way, and so with every one that went with the Truth, as knowing no other Kindred, Party, or End.

ABOVE all, he made the Religion which he professed the firm Basis of his Life: For his Judgment was, that our True-heartedness to the Reformed Religion in the Beginning, brought Peace, Safety, and Freedom to us; concluding, that the wisest and best Way was that of the famous *William*, Prince of *Orange*, who never divided the Consideration of Estate from the Cause of Religion. To this active Spirit all Depths proved but shallow Fords, he piercing into Mens Counsels and Ends, not by their Words, Compliments, or Oaths, but by fathoming their Hearts, and found no Wisdom where he found no Courage, nor Courage without Wisdom, nor either of them without Honesty and Truth. The Ingenuity of his Nature did spread itself freely abroad: None that then lived when he died could say that he ever did them Wrong, but many there were that thankfully acknowledged that he had done them Good. Neither was this in him a private, but a publick Affection; his chief Ends being, not Friends, Wife, Children, or himself; but above all Things, the Honour of his Maker, and Saviour, and the Service of his Prince and Country.

AFTER this he designed a Voyage with Sir *Francis Drake* to the *West Indies*, purposing, if God prospered them, to settle a Plantation upon the Continent of *America*; and when the Fleet was almost ready to set Sail, he stole from the Court, unknown to the Queen, purposing to have gone along with it himself; but, before he could get off, the Queen being informed of it, commanded him back, promising to him Employment under his Uncle, the Earl of *Leicester* in the *Low Countries*.

IN order to this, he had put on all his Armour; till meeting the Marshal of the Camp, but lightly armed,



armed, the unspotted Emulation of his Heart, to venture without any Inequality, made him cast off his Cuiffes, and so by the secret Influence of the wise GOD's Providence, he disarmed that Part where GOD had resolved to strike him.

THUS they went on, every Man at the Head of his own Troop; and, the Weather being misty, they fell unawares upon the Enemy, who had made a strong Stand to receive them near the Walls of *Zutphen*. By Reason of which Accident, their Troops fell, not only unexpectedly to be engaged within the Level of the great Shot that played from the Ramparts, but more fatally within the Shot of their Musquets, which were laid in Ambush within their own Trenches.

AN unhappy Hand, out of those Trenches, brake the Bone of Sir *Philip's* Thigh, with a Musquet-shot, above the left Knee, which so shivered the Bone that the Bullet could not be got out. The Horse whereon he rode was furiously cholerick, and so forced him to forsake the Field, but not his Back, which was the noblest and fittest Bier to carry a martial Commander to his Grave. In which sad Passage, going along by the rest of the Army, where his Uncle the General was, and being thirsty with Excess of Bleeding, he called for some Drink, which was presently brought him: But as he was putting the Bottle to his Mouth, he saw a poor Soldier carried along, ghastly casting up his Eyes at the said Bottle; which Sir *Philip* taking notice of, took it from his own Head, before he drank, and gave it to the poor Man, with these Words; *Thy Necessity is yet greater than mine.* And when he had pledged this poor Soldier, he was presently carried to *Arnheim* in *Gelderland*.

IN this Place the principal Surgeons of the Camp attended him; some seeking Gain, the most of them with a true Zeal, compounded of Love and Reverence, to do him Good.

WHEN they went about to dress his Wound, he told them, that whilst his Strength was yet entire, and his Body free from a Fever, they might freely use their Art, cut and search the Bottom: For, besides his Hope of Health, he would make this farther Profit of the Pain which he should suffer, that they might witness they had a Man under their Hands, to whom a stronger Spirit had given Power above himself either to do or suffer, but if they should now neglect to use their Art, it would afterwards be too late.

THE Surgeons began the Cure, and continued it sixteen Days, not only with Hope, but rather with such Confidence of his Recovery as the Joy of their Hearts overflowed their Discretion, and made them spread the Intelligence of it to the Queen, and to all his noble Friends here in *England*, where it was received not as private, but as publick good News.

ONLY there was one who, though looking with no less zealous Eyes than the rest, yet saw Reason for Despair. He was an excellent Surgeon of Count *Hollock's*; the Count himself lay at the same Instant hurt in the Throat with a Musquet-Bullet; yet he neglected his own Extremity to save his Friend, and for that End had sent him to Sir *Philip*. This Surgeon, out of Love to his Master, had made bold one Day to return to dress his Wound; and, whilst he was doing it, the Count chearfully asked him, how Sir *Philip* did? And being answered, with a heavy Countenance, *that he was not well.*

At which Words this worthy Prince, as having more Sense of his Friend's Wounds than his own, cried out; *Away, Villain; never see my Face again, 'till thou bringest me better News of that Man's Recovery; for whose Redemption many such as I were happily lost.*

AFTER the sixteenth Day was past, and the very Shoulder-bones of this delicate Patient were worn thro' his Skin with constant posturing of his Body according to the Surgeon's Directions; he judiciously observing the Pangs which his Wound stung him with by Fits, together with many other Symptoms of Decay, began rather to submit his Body to these Artists, than any farther to trust them. During which Suspence, one Morning lifting up the Bed-cloaths for Ease, he smell'd some extraordinary noisom Savour proceeding from him; and either out of natural Delicacy, or Care not to offend others, grew a little troubled at it; which they that set by, perceiving, besought him to let them know what sudden Indisposition he felt? Sir *Philip* told them what it was, and desired them, to confess whether they smell'd any noisom Scents or no? They all protested against it: Whereupon he gave this Doom upon himself, that it was some inward Mortification, and a welcome Messenger of Death.

SHORTLY after, when the Surgeons came to dress his Wounds, he acquainted them with these piercing Intelligences between him and his Mortality: And afterwards, how freely soever he left his Body subject to their Practice upon it, yet did he not change his Mind; but as having cast off all Hope or Desire of Recovery, he made and divided that little Span of Life which was left him, in this Manner.

*Firſt,*

*First*, He called the Ministers to him, who were excellent Men of divers Nations, and before them made such a Confession of his Christian Faith, as no Books but the Heart can truly and freely deliver. Then desired he them to accompany him in Prayer, wherein he craved Leave to lead the Assembly, in respect, as he said, that the secret Sins of his own Heart were best known to himself; and, out of a true Sense of them, he was more properly enabled to apply the eternal Sacrifice of his blessed Saviour's Passion and Merits to himself.

NOT long after, he intreated these Divines to recal to Mind what was the Opinion of the Heathen, touching the Immortality of the Soul, to parallel with it the most pregnant Authorities of the Old and New Testament: Not that he wanted Information or Assurance; but because this fixing of a Lover's Thoughts upon those eternal Beauties, tended not only to the cheering up his decaying Spirits; but was, as it were, a taking Possession of that immarcescible Inheritance, which was due unto him by virtue of his Brotherhood in *Christ*.

THE last Scene of this Tragedy was the parting between the two Brethren; the Weaker shewing wonderful Strength in suppressing his Sorrow, and the Stronger great Weakness in expressing it. So far did invaluable Worthiness, in the dying Brother, enforce the living to descend beneath his own Worth, and by Abundance of Tears, bewail the Publick in his particular Loss.

SIR PHILIP, with a strong Virtue, but weak Voice, mildly blamed him for relaxing the frail Strength left to support him in his final Combat of Separation at Hand. And to stop this natural  
Torrent



Torrent of Affection in both, he took his Leave with these Words.

“ LOVE my Memory, cherish my Friends;  
 “ their Faith to me may assure you that they are  
 “ honest. But, above all, govern your Will and  
 “ Affections by the Will and Word of your  
 “ Creator, in me beholding the End of this World,  
 “ with all her Vanities. Quickly after he went  
 “ to Rest.”



THE



THE  
LIFE and DEATH

OF

RICHARD MATHER.

**R**ICHARD MATHER was born in a Village called *Lowton*, in the Parish of *Winwick*, in the County of *Lancaster*, in 1596. His Parents sent him to the School at *Winwick*, which was about four Miles distant from their House. In the Winter Season they boarded him at *Winwick*; but such was his eager Desire after Learning, that in the Summer Time he went every Day thither on foot.

AFTER he had spent sundry Years in the School, some Popish Merchants coming out of *Wales* to *Warrington*, which is but two Miles from *Winwick*, made diligent Enquiry whether there were not some in that School whom they might procure for Apprentices. Presently *Richard Mather* was mentioned to them; whereupon Application was made to his Father to know whether he would thus dispose of him; who was inclinable to accept of the Motion, because now his Estate was so decayed, that he almost despaired of bringing up this  
his

his Son as he had intended: But here Divine Providence was very observable; for when the Father was thus ready to part with his Son, and the Child to go, the LORD raised up the Heart of his Master to be importunate with his Father to keep him at School, professing that it was great Pity that a Wit so prone to Learning should be taken from it; or that he should be undone by Popish Education: And the Persuasions of the Master so far prevailed, that his Scholar was continued under his Care, untill the Fifteenth Year of his Age.

IN 1611 he left the School, and removed to *Tetb* to teach School. And the LORD helped him in those Years to carry it with such Wisdom, Love, and Gravity among his Scholars, as was to Admiration; so that he was both loved and feared, beyond what is usual, even where there are more aged Masters.

HIS Conversion was occasioned partly by observing a strange Difference between himself and sundry in that godly Family of Mr. *Edward Aspinwall*, which caused Fears to rise in his Soul, lest haply he might not be in the right Way; partly by one Mr. *Harrison's* preaching upon *John iii. 3.* concerning the Necessity of Regeneration. This was in 1614.

THE Pangs of the new Birth were very terrible to him, insomuch as many Times when others were at their Meals in the Family he absented himself, to retire under Hedges, and in other secret Places, there to lament his Misery before GOD: But after some time, the LORD revived his broken Heart, by sending the Holy Spirit to accompany the Ministry of the Word, and to enable him

him to apply the precious Promises of the Gospel to his Soul.

AFTER some Years he went to *Oxford*, and was admitted into *Brazen-Nose* College; and being settled there, he was variously affected; for it much rejoiced him to find many there who had been his Scholars. It was also a Joy to him, that he had now such Leisure to follow his Studies: But his Heart being touched with the Fear of GOD, the Prophaneness which he was forced there to behold, was no small Grief to him.

SOON after his coming to *Oxford*, by a good Providence, he came into Acquaintance with learned Dr. *Worral*, who was very helpful to him by directing him in the Course of his private Studies; and among other Things, he advised him to read over the Works of the learned *Peter Ramus*; which Counsel he followed, and saw no Cause to repent his so doing.

BUT having not spent so much Time in *Oxford* as he could have wished, the People in *Toxteth*, whose Children had been trained up by him, sent to him, desiring that he would return, to instruct, not so much their Children as themselves; and that not in meer human Literature, but in the Things of GOD: And this Call, after mature Deliberation, he accepted of.

BEING returned to *Toxteth*, he preached his first Sermon, November 30, 1618. There was a very great Concourse of People to hear him, and his Labours were highly accepted of by those who were judicious. Such was the Vastness of his Memory, that the Things which he had prepared and  
in-



intended to deliver at that Time, contained no less than six long Sermons.

THE People having now had some Trial of his Gifts were the more importunate to have him fix amongst them; and because that could not be done without Ordination, they urged him to accept thereof. He yielded to the Motion, and accordingly was ordained by Dr. *Morton*, the then Bishop of *Chester*.

THE Ordination being ended, the Bishop singled out Mr. *Mather* from among the rest, saying, "I have something to say to you, between you and me alone." Mr. *Mather* was hereupon afraid that some Informations had been given in against him, because of his Puritanism. But it fell out far otherwise; for when the Bishop had him alone, he spake thus unto him: "I have an earnest Request unto you, and you must not deny me; it is, that you will pray for me: For I know, said he, the Prayers of Men that fear God will avail much; and such an one I believe you to be."

BEING thus settled at *Toxteth*, he resolved to change his Condition, and accordingly became a Suitor to Mrs. *Katherine Houl*, the Daughter of *Edward Houl*, Esq; of *Bury* in *Lancashire*, who at last gave his Consent, and the Match was consummated, September 29, 1624. And God made her a rich Blessing to him, continuing them together for above thirty Years.

AFTER his Marriage he removed three Miles from *Toxteth* to *Much-Woolton*, having there purchased a House; yet was he wont constantly, both Summer and Winter to preach at *Toxteth* twice every

every Lord's-day; and once in a Fortnight, on the *Tuesdays*, he kept a Lecture at a Town called *Prescot*.

AFTER he had thus spent painfully and faithfully fifteen Years in the Work of the Ministry, he that holds the Stars in his Right-hand, had more Work for him to do elsewhere, and therefore Satan's Rage was suffered to break forth to the Stopping of his Mouth. The Lecture which he kept at *Prescot* caused him to be much taken Notice of; and so he became, to the Adversaries of the Truth, an Object of Envy. Complaints being made against him for his Non-conformity to the Ceremonies, he was suspended in *August* 1633, under which he continued till *November* following: But then, by Means of the Intercession of some Gentleman in *Lancashire*, he was restored to the Exercises of his publick Ministry.

BUT this Liberty continued not long; for in 1634 Bishop *Neal*, who was sometime by King *James*, pleasantly admonished of his preaching Popery, because by his Carriage he taught the People to pray for a Blessing upon his dead Predecessor, being now become Archbishop of *York*, sent his Visitors into the Diocese of *Chester*; who being come into the Country, kept their Court at *Wigan*; where, among others, Mr. *Mather* was convened before them, and suspended merely for his Non-conformity. And it was marvellous to consider how GOD was with him, causing a Spirit of Courage, and of Glory, to rest upon him, and filling him with Wisdom when he stood before his Judges, who were not willing that he should speak for himself, or declare the Reasons which convinced him of the Unlawfulness of Conformity.

BEING thus silenced, Means was again used by Mr. Mather's Friends to obtain his Liberty. The Visitor asked how long he had been a Minister? Answer was made, that he had been in the Ministry fifteen Years. And said the Visitor, *How often hath he wore the Surplice?* Answer was returned, that he had never worn it. *What, (saith the Visitor, with an Oath) preach fifteen Years, and never wear a Surplice! It had been better for him that he had gotten seven Bastards.*

THE Case being thus, he betook himself to a private Life; And no Hope appearing that he should enjoy his Liberty in the Land of his Nativity; foreseeing also the approaching Calamities of England, he meditated a Removal into New-England.

BEING fully satisfied concerning the Clearness of his Call to New-England, after many Prayers, and extraordinary seeking God, he resolved upon the Transportation of himself and Family thither.

His parting with his Friends in Lancashire, was like St. Paul's taking his leave of Ephesus, with much Sorrow, many Tears being shed by those that expected to see his Face no more. He began his Journey in April, 1635; and travelled to Bristol, purposing to take Ship there. In this Journey he was forced to change his outward Habit, because Pursuivants were designed to apprehend him: But by this Means he came safe and unmolested to Bristol.

FROM Bristol they let sail for New England, May 23, 1635. And the LORD, after manifold Trials of their Faith and Patience, brought them in Safety to their desired Haven. It is seldom known,

known, that a Man designed in God's Counsel to any special Services, doth not at one Time or other experience eminent Deliverances of God's Providence: And so it was with this Servant of the LORD, not once nor twice. But the most remarkable of all others was that which happened to him on the mighty Waters, where he that sits upon the Floods, and stilleth the Raging of the Sea, shewed himself wonderful in Goodness. The Relation of this signal Providence, we will here set down in Mr. Mather's own Words.

AUGUST 15, 1635. *The LORD had not yet done with us, nor had he let us see all his Power and Goodness: And therefore about Break of Day he sent a most terrible Storm of Rain and Easterly Wind, whereby we were in as much Danger, as, I think, ever People were. When we came to Land we found many mighty Trees rent in Pieces in the Midst of their Bodies, and others turned up by the Roots by the Forcefulness of the Tempest. That Morning we lost three Anchors and Cables, one of them having never been in the Water before. Two were broken by the Strength and Violence of the Storm, and the third was cut off by the Mariners in Extremity of Distress, to save the Ship, and their own, and our Lives. And when our Cables and Anchors were all lost and gone, we had no visible Means of Deliverance, but by hoisting Sail, if so be we might get to Sea from among the Islands and Rocks where we had anchored.*

BUT the LORD let us see that our Sails could not save us neither, no more than the Cables and Anchors: For by the Force of the Storm the Sails were rent in Pieces, as if they had been rotten Rags; of divers of them there was scarce left so much as an Hands-breadth that was not torn in Pieces, or blown away into the Sea; so that at that Time all Hope that we should be  
X 2
saved,



saved, in all outward Appearance, was utterly taken away, and the rather, because we seemed to drive with full Force of Wind, directly upon a mighty Rock, standing out in Sight above Water, so that we did but continually wait when we should hear and feel the crashing of the Ship upon the Rock.

IN this Extremity we cried unto the LORD, and he was pleased to have Compassion upon us. For, by his over-ruling Providence, he guided the Ship by the Rock, assuaged the Violence of the Sea and of the Wind. So GOD granted us as wonderful a Deliverance, as I think ever any People had felt: The Seamen confessed that they never knew the like. In all this, the LORD's holy Name be blessed for it, he gave us Hearts contented and willing that he should do with us, and ours, what he pleased, and what might be most for the Glory of his great Name.

THIS Deliverance was the more remarkable, in that several Vessels were cast away in the Storm. As,

A SHIP called the *Angel Gabriel*, which set out from *Bristol* with the Vessel wherein Mr. *Mather* was, being then at Anchor, was broken in Pieces. Also, there was then a Ship going between *Pascataqua* and the Bay, which was cast away in this Storm, and all the People therein lost, except two. Among others in that Vessel, there was a Minister, Mr. *Avery*, who every Moment expecting that the next Wave would be a Wave of Death, lifted up his Eyes to Heaven and said, "LORD, I cannot challenge a Promise of the Preservation of my Life, but according to thy Covenant I challenge Heaven." Which had no sooner spoken, but a Wave came immediately, and swept him away, and so waisted him to Heaven indeed. And by the Way,

Way, let it be noted, that this was the only Vessel which at that Time had miscarried with Passengers from *Old England* to *New*; So signally did the LORD in his Providence own the Plantation of *New England*.

THE Storm being allayed, the LORD brought them safe to an Anchor before *Boston*, August 17, 1635. And Mr. *Mather* abode with his Family in *Boston* for some Months; and both he and his Consort joined to the Church there.

BEING thus by a mighty Hand, and out-stretched Arm, brought safe into *New England*, sundry Towns sent to him, desiring that he would employ the Talents which the LORD had enriched him with, for the Work of the Ministry amongst them. At the same Time he was desired at *Plymouth*, *Dorchester*, and *Roxbury*. Being in a great Strait which of these Invitations to accept of, he referred himself to the Advice of some judicious Friends, among whom Mr. *Cotton* and Mr. *Thomas Hooker* were the Chief, who met to consult of this weighty Affair. And the Result of their Advice was, that he should accept of the Motion from *Dorchester*. Which accordingly being accepted of by him, he did by the Help of *Christ*, set upon the gathering of a Church there. The Church which was first planted in that Place being removed with the Reverend Mr. *Warham* to *Connecticut*.

BEING thus again settled in the LORD's Work, he therein continued to his dying Day; the LORD making him an eminent Blessing, not only to *Dorchester*, but to all the Churches and Plantations round about him, for the Space of almost four and thirty Years.

BEFORE, and for some Years after, his accepting the Office of a Pastor in *Dorchester*, he was in much Spiritual Distress, by Reason of Uncertainty concerning his Spiritual Estate. He kept these Troubles secret from Men, only he revealed the Distress of his Soul to that great Divine Mr. *Norton*, then Teacher of the Church in *Ipswich*, unto whom God gave the *Tongue of the Learned to speak a Word in Season*, whereby his Soul was comforted.

DURING the Time of his Pilgrimage in *New England* he underwent not so many Changes as before he had done. Nevertheless, as in a Wilderness might be expected, he had Experience of many Trials of his Faith and Patience. That which of all outward Afflictions did most grieve him, was the Death of his dear Wife, who had been for so many Years the greatest outward Comfort and Blessing which he enjoy'd. Which Affliction was the more grievous, in that, she being a Woman of singular Prudence, had taken off from her Husband all secular Cares, so that he had Opportunity to devote himself to his Studies, and sacred Employments.

AFTER he had continued in the State of Widowhood for the Space of an Year and a half, he again changed his Condition, and was married to the pious Widow of Mr. *John Cotton*; and her did God make a Blessing and Comfort to him all the Remainder of his Days.

OLD Age being now come upon him, he was sensible of the Infirmities thereof, being in these his latter Years somewhat thick of Hearing: Also the Sight of one of his Eyes failed seven Years before his Death; yet God gave him Health of Body

dy, and Vigour of Spirit in a wonderful Measure, so that in fifty Years together, he was not by Sickness detained so much as one LORD's Day from his publick Labours; which continued Health, as to natural Causes, proceeded partly from the sound Constitution of his Body, and partly from his accustoming himself to a plain, temperate Diet: He never made use of any Physician, nor was he in his whole Life ever sick of any acute Disease; only the two last Years of his Life, he was sorely afflicted with that Disease which some justly call *Flagellum Studiosorum*, the Scourge of Students; namely, the Stone, which at last brought him to an End of all his Labours and Sorrows.

THE Manner was this. There being some Difference sprung up at *Boston*, Counsel from Neighbour Churches was by some desired, to direct them; accordingly the Churches sent their Messengers; and *Dorchester* Church, amongst others, sent Mr. *Mather*, who, with the rest, assembled in *Boston*, April the 13th, 1669. And Mr. *Mather* by Reason of his Age, Gravity, Grace and Wisdom, was chosen Moderator.

FOR divers Days after his being thus in Consultation, he enjoyed his Health as formerly, or rather better than for some Time of late: But as *Luther*, when with others he was assembled in a Synod, was surprized with a violent Fit of the Stone, whereupon he was forced to return Home, his Friends having little Hope of his Life: So it was with this Holy Man: For April the 16th, 1669, he was in the Night, taken ill with a total Stoppage of his Urine; the next Morning he returned to *Dorchester*; and truly great was the Favour of GOD towards him, that he should be found about such a blessed Business as he was then engaged in; for the



the LORD found him sincerely and earnestly endeavouring to be a Peace-maker.

He did not speak much in his last Sickness, either to Friends that visited him, or to his own Children; only his Son, who is now Teacher of a Church in *Boston*, coming to visit his Father, said unto him, Sir, if there be any special Thing which you would have me to do, in case the LORD should spare me upon Earth after you are in Heaven, I would entreat you express it: At which, his Father making a little Pause, and lifting up his Eyes and Hands towards Heaven, replied, 'A special Thing which I would commend to you, is, Care concerning the rising Generation in this Country, that they be brought under the Government of *Christ* in his Church; and that when they are grown up and qualified, they have Baptism for their Children.'

His bodily Pains continued upon him 'till *April* the 22d, when in the Morning his Son aforementioned, coming to visit him, asked his Father if he knew him? To whom he replied, 'that he did' but was not able to speak any more: Whereupon his Son saying, now you will speedily be in the Joy of your LORD: His Father lifted up his Hands, but could not speak: Not long after, his Son again spoke to him, saying, you will quickly see *Jesus Christ*, and that will make Amends for all your Pains and Sorrows: At which Words, his Father again lift up his Hands; and about ten o'Clock that Night, quietly breathed his last. Thus did that Light that had been shining in the Church above fifty Years, expire, *April* the 22d, 1669: And of his Age Seventy three.

He

HE was, especially in his last Sickness, a Pattern of Patience. For altho' Extremity of Pain was that which brought him to the Grave, yet did he never so much as once cry out from first to last; and it was very rare to hear him so much as groan.

ONCE in his Sickness, his Son saying to him; That inasmuch as several small Stones were come from him, now possibly he might have some Ease: He answered, 'As for that, the Will of the LORD be done.' At the same Time his Son saying to him; GOD hath shewed great Faithfullness unto you, having upheld you now for above the Space of fifty Years in his Service; and hath employed you therein without ceasing, which can be said of very few Men upon the Face of the whole Earth: His Father replied, 'You say true; I must acknowledge the Mercy of GOD hath been great towards me all my Days: But I must also acknowledge that I have had many Failings, and the Thoughts of them abaseth me, and worketh Patience in me.' When any asked him how he did? His usual Answer was, 'Far from well, yet far better than mine Iniquities deserve.'

WE shall conclude with his last Will and Testament: It was written with his own Hand, *October 16th, 1661.* Thus,

I *Richard Mather*, considering the Certainty of Death, and the Uncertainty of the Time thereof: And withal, knowing it to be the Will of GOD, that a Man should set his House in Order before he departeth this Life, do make this my last Will and Testament in Manner following. First of all, I acknowledge the rich and wonderful Grace and Mercy of Almighty GOD, whose *Hands hath made and fashioned me*, and who took me out of my *Mothers*

*Mother's Womb*, and hath made me a Man, who might have made me a Beast, or other Creature. He hath also by his good Providence preserved the Being and Comfort of my Life all the Days of my Pilgrimage until now, even for the Space of sixty-five Years: During all which Time He hath not suffered me to want either Food or Raiments, or the Service of any Creature, which hath been requisite for my comfortable subsisting in this World, which I acknowledge to be the bounteous Gift of Him who is LORD of all Creatures, and the high Possessor of Heaven and Earth.

NEXT of all, and more especially, I am bound to give Thanks, and Praise to Him whilst that I have any Being, that I being a *Child of Wrath by Nature as well as others*, and being born in a Place of much Prophaneness, and Popery, He hath of his abundant Grace vouchsafed to draw me out of that woful Estate of Sin and Ignorance wherein I lay, and to make Himself and his *Christ* known unto me by the Gospel, of which Grace I was most unworthy; and in his great Patience and Mercy to bear with my manifold and great Offences, both before and since the Time of his gracious Calling of me, tho' for my unworthy Walking in many Particulars, I might justly have been for ever rejected of Him. Yea, and such hath been his rich Grace, that He hath vouchsafed to put me an unworthy Creature into the Ministry of the Gospel of his Son, that I should not only know and profess the same, which yet is an unspeakable Mercy, but be also a Preacher of it unto others. In which Employment if any Thing hath been done, which hath been pleasing to Him or any Way beneficial to any Child of his, it hath not been I that have done the same, but the *Grace of God which was with me*.

FOR

FOR I must needs acknowledge, to the Praise of his Patience and Grace, that in my poor Ministration, for the Space of these forty and two Years and upward, I have been much defective in Wisdom and Watchfulness over the Peoples Souls, in Purity, in Faithfulness, in Uprightness, in Meekness, Humility, and Zeal: And because of these, and many other of my Defects, and Offences against the LORD, I stand in much Need this Day of Mercy, and Forgiveness through his *Christ*, and have no Cause to look for any Acceptance, either in this, or another World, for any Righteousness of mine own, either as touching my Ministry or otherwise, but disclaiming all Thoughts in that Kind, mine only Trust and Hope is to be accepted of Him, and, when this Life shall be ended, to be saved in his heavenly Kingdom, meerly by his free Grace, and the Obedience, and precious Passion and Intercession of his dear Son.

AND as concerning Death, as I do believe that *it is appointed for all Men once to Die*: So, because I see a great deal of Unprofitableness in mine own Life; and because the LORD hath let me see such Vanity, and Emptiness even in the best of those Comforts which this Life can afford, that I think I may truly say that *I have seen an End to all Perfection*: Therefore if it were the Will of God, I should be glad to be removed hence, where the best that is to be had doth yield such little Satisfaction to my Soul, and to be brought into his Presence in Glory, that there I might find that satisfying, and all-sufficient Contentment in Him, which under the Sun, is not to be enjoyed. In the mean Time I desire to stay the LORD's Leisure. *But Thou, O LORD, how long!*

Now



Now as concerning mine outward Estate, since *the Earth is the LORDS, and the Fullness thereof, the habitable World, and all that is therein:* to Him belongs the Praise of all that I possess in this Kind: And for the Portion thereof which he hath given me, it is my Mind and Will, if so be it please his Highness that after my Decease, the same may be disposed of as followeth.

HAVING thus expressed himself, he proceeded to the Disposall of his temporal Estate, which we shall not here trouble the World therewith. After the Disposall of that, he concluded with a most solemn Charge to his Children. It is this,

CONCERNING my Son *Timothy*, with all the rest of my beloved Sons, as I hope, GOD hath already made them Partakers, of his saving Grace in *Christ*, for which they, and I, have Cause endlessly to be thankful; so I think it not amiss, for the Furtherance of their spiritual Good, to lay upon them this serious and solemn Charge of a dying Father, that none of them presume after my Decease, to walk in any Way of Sin and Wickedness, or in a careless Neglect of GOD, and the Things of GOD, and of their own Salvation by *Christ*. For if they shall so do, which GOD forbid, then, I do hereby testify unto them, that their Father which begat them, and their Mother which did bear them, with all the Prayers which they have made, and Tears which they have shed for them; their Example, their Admonitions, and Exhortations which they have administered unto them, together with this my last Will, and solemn Charge; all these will rise up against them as so many Testimonies for their Condemnation at the last Day. But I have better Hopes of them: And do hereby declare unto them, that if they shall seriously repent,  
of

of their Sins, believe in the LORD *Jesus*, and by his Grace, walk in all the Ways of GOD, and as becometh the Gospel of *Christ*, as this will be to the Honour, and Glory of Him that made them, so it will redound to their own unspeakable Comfort, in this, and in another World: And their Father that now speaketh unto them, with their dear Mother, now with GOD, shall exceedingly rejoyce in the Day of *Christ*, when we shall receive our Children unto those Habitations: And shall see, not ourselves alone, but those also who have come forth of our Bowels to have their Portion in that eternal Glory. In Desire and Hope that it may be so, I commend them all to the LORD of Heaven's Blessing: And let the Blessing of GOD in *Jesus Christ* be poured out, and remain with them all evermore, *Amen.*



THE  
**LIFE and DEATH**  
 OF  
**JOHN ROW.**

**J**OHN Row the Son of *Lawrence Row*, was born in the Parish of *Shobrook* in *Devonshire*, in that remarkable Year, 1588. And when he was an Infant, he was laid aside in his Cradle for dead: But it pleased GOD that one of his Sisters, went to look upon him once more, and putting her Hand to his Mouth, she thought that she felt a little Breath, whereupon, some Means being presently used, he began to revive, and probably by this early and signal Providence, the LORD intimated that he had reserved him for some more than ordinary Service.

HE was by his Parents sent to School at *Crediton*, and was almost fit for the University; but it pleased GOD to take away his Father a little before the intended Time, concerning which himself would often say, 'that we frequently err in our Judgments of Things:' And that, 'GOD sees not as Men sees.'

BEING

BEING frustrated of the Hopes he had of going to the University, however he would not lose that Learning which he had got at School, only the *Greek* through disuse was somewhat worn out with him: But he still retained the exact Knowledge of the *Latin* Tongue, which was of great Use to him till his dying Day.

HE was of a sharp Wit, of a great, deep, and penetrating Judgment: Himself complained of some Deficiency in his Memory, but others discerned it not. For they judged him to excell in that as well as in other Abilities of the Mind. As for his natural Temper, he was a Man of great Ingenuity, of much Candour and Sweetness: They which knew him intimately, judged him to have as noble and generous a Soul, as ever any that they knew. He was exceeding affable, and courteous unto all, and that without the least Shew or Suspicion of seeking his own Ends in it: His Temper inclined him to be pleasing to all, and there was not the meanest Person which could say, that he was neglected or despised by him. He was very careful to give a due Respect to all, and never was any more curious to pay a just Reverence to those that were above him.

IN his Behaviour he was humble, sweet, and candid; as ready to hear others speak as to speak himself, and usually he would give others Leave to speak before him. And yet, which is not common, altho' his natural Candor was such, he was a Man of great Presence and Authority. He seldom spake in any serious Matter, but his Speech carried with it a peculiar Kind of Authority: And such a Majesty shined in his Conversation, that some, and those reputed both prudent and pious, taking Notice of the Excellency of his Spirit, the Lustre of his

Y 2                      Graces,



Graces, and how much his Conversation differed from the most of Men, have professed, that when they have been in his Company, they had a Kind of Awe upon them, and they could not be so free, whilst they were with him, as when they were among others.

WHEN his Father was dead, he went to live with Dr. Bodley, Brother to Sir Thomas Bodley, the Founder of the University Library in Oxford, a Man of eminent Piety and exemplary Holiness, who at this Time was Minister of the Parish where Mr. Row was born. From this holy Man Mr. Row learned much of the Work of God upon his Soul: And as he learned much from him, so he was not a little beloved of him, the Doctor bearing as tender Respect to him as if he had been his own Child.

LIVING thus with Dr. Bodley, and afterwards, for a while with another godly Gentleman, Mr. Thomas Gale of Crediton, he had Opportunities of frequent going to London, where he heard those Preachers that were in the greatest Repute, and by them was much holpen in spiritual Knowledge and quickned in his Love to the Ways of God. But Dr. Bodley's Counsel, together with his holy Example, he being a Man of an austere Life, and most strict Conversation, seemed to be that which had most Influence upon him; for nothing was more familiar with him through his whole Life, than to be speaking, upon all Occasions, what he had seen, and heard, and observed in this worthy Doctor. The Sermons also and preaching of Dr. Bodley was of great Use to him. For this was Mr. Row's Observation concerning him, that whatever the Subject were that the Doctor had been treating of, yet still, when he came to the Application, the Use that he would be

be sure to make of it, should be to drive Men to *Christ*.

ABOUT the twenty-fifth Year of his Age he was disposed of in Marriage, about which there were some remarkable Providences which he thought fit to record in these Words :

‘WHEN I was desirous to enter into the State of Marriage, I was assayed with Covetousness, Voluptuousness, and Ambition, and would surely have undone myself by some, or by all these Evils, had not my gracious GOD, by disappointing my Desires for seven Years, prevented my Folly. Oh what a Misery is it for vain Youth to have its Will ! O what a Blessing to bear the Yoke betime ! Especially when GOD will open the Ear to Discipline, as (blessed be his Name) he did mine at last.

‘ My gracious GOD crossing those unsanctified Desires of mine for divers Years, did at length teach me to desire Marriage for better Ends : And having begun to set my Mind in order, he also brought on the Blessing. For first he prepared my Heart to seek him by Prayer for a meet Helper, and then he opened his Ear, and granted my Request ; so that even in the same Day wherein he had stirred me up in a more than ordinary Manner to seek a Blessing in my Marriage by Prayer, he was pleased to give me Evidence that he had heard me, in sending me an honest Christian, which came to me on Purpose to break the Matter for Marriage with her, whom afterwards GOD gave me to Wife.

‘ THIS Match, *Satan* attempted to hinder, by stirring up a near Friend of mine to fail in Performance of his Promise made to me, for my

Preferment, which justly might have alienated the Minds of my Wife's Parents from me, but that my gracious God would not suffer *Satan* to do me that Mischief; yea, more than so, he gave me Grace to seek Reconciliation with that Friend of mine, that had so deeply wronged me.

THE Family into which he matched was godly, who rather embraced Mr. Row's Motion, because of that which they had heard concerning his Religion. She whom he took to Wife was a very sincere Woman, tho' she walked in Darkness great Part of her Life; yet when she was upon her Death-bed, complaining that she had no Assurance of God's Love, Mr. Row besought the LORD very earnestly for her, and a little before her Death, he gave her Assurance of being received into his heavenly Kingdom, and this in a more than ordinary Manner.

AFTER Mr. Row's Marriage, he continued in his Father-in-law's House at *Pinbow* in *Devonshire*, four Years; a Place enriched with divers worldly Contentments, but all imbittered for Want of the Ministry of GOD's Word.

AFTER a Time, hearing that there was an able Preacher at *Crediton*, he removed thither, on purpose to enjoy the Means of Grace, and continued there to his dying Day: And he would often exhort his Children and Acquaintance, that in choosing an Habitation, their first Care should be to plant themselves under a godly and powerful Ministry.

NOT long after his coming to *Crediton*, he was made High Constable, in which Office he continued twenty Years in which Place his Care, Diligence,

ligence, and Zeal was such, for suppressing Vice, that his Name became a Terror to the Wicked, and his Prudence, Charity, and Compassion were not inferior to his Zeal. For he used first to seek to win Offenders by good Counsel, and gentle Admonitions, before he would use the Severity of the Law against them; and he had a special Care to let Men see that his Heat was not against their Persons, but against their Vices: And such was God's Presence with him, such the Authority and Majesty which shone in his Carriage, that although he was forced to punish many for their Misdemeanors, yet none had Power so much as to lift up an Hand against him. One Instance is remarkable.

A CERTAIN Ruffian being punished by him, for some gross Misdemeanor, vowed that the next Time he met him he would stab him, and being put into the Stocks, his Rage was such, that not being able to have his Will upon Mr. Row, he struck at the very Stones with his Knife for very Madness: Yet afterwards when he met Mr. Row, and might have had Opportunity to revenge himself upon him, the LORD so overpowered him, that he was as a Man struck dumb, and had not a Word to say.

MANY of his Friends that knew his Abilities, often solicited him to take the Office of a Justice of the Peace, but such was his Humility and Modesty, that he would by no Means yield to it, saying, he had neither Abilities, nor an Estate fit for it, and that it was a Way to make Authority contemptible, when inferior Persons were put into such Places. He was very circumspect to cut off all Occasions of Offence from such as would be ready to take it. Being used in his younger Days to shoot in the Long Bow for his Recreation, once meeting



meeting with an Offender against the Law, he rebuked him for it. The Man answered, ' Why may I not as well do this, as you shoot with a Bow ? Upon this he laid it aside, and would never shoot afterwards.

HE was of a very peaceable Temper : He would never foment Differences, but sought all he could to compose them. If any Jarring was between him and any others, the Fault was usually theirs, because he could not comply with their Corruptions, but sought their Reformation. He was a great Peace-maker, and spent much of his Time in composing Differences among Neighbours : Many Law-Suits he prevented ; many Differences between near Relations he reconciled ; and the LORD so blessed these his Endeavours, that he was seldom free from such Employments. Upon Occasion he said to a Relation of his, he might have encreased his Estate much more, had he spent that Time in prosecuting his own Affairs, which he spent in the Businesses of other Men. He made other Mens Occasions and Conditions his own ; he deeply sympathized with their Distresses, and would as affectionately pray for them as for himself : And when he had undertaken their Businesses, he would act as vigorously in their Behalf, as if it were his own Concern, though he neither sought nor reaped any Advantage to himself by it.

HE was forty Years old ere he attained a full Assurance of the Love of GOD ; but having once obtained it, he never lost it ; so that he enjoyed the Comfort of it for above thirty Years : And as himself said, he maintained it by a diligent and constant Use of all the Means of Grace, both publick and private, and by taking an Account of his Heart, at least once every Day, and that at sometimes he had

had more special Experience of the Testimony of the Spirit, together with that of his own.

ONE asking him about this Testimony of the Spirit, he answered, ' It is a secret Overpowering, that I am his, and He is mine : I am my Well-beloved's, and my Well-beloved is mine.' He observed that the likeliest Means to attain Assurance, was to propound spiritual Ends to ourselves in desiring it ; not so much that we might be quiet and free from Trouble in our Consciences, but that by the Knowledge of God's Love to us, we might be able to give God the Glory of his own Grace, and be carried out to higher Pitches in our Obedience. For, said he, ' There may be much Selfishness in seeking Peace. I find it best when I come to the greatest Heights of Peace, to study my Duty ; what it is that God would have me to do, and to follow him therein : Otherwise I meet with a Cloud.'

IN his Accounts which he made up every Day, the Method that he used in his Meditation, was to consider what God had done for him, and what his Carriage had been towards God : And he said, when he considered what God's Carriage towards him had been, there he saw that God had been doing him Good in a constant Tenor : But when he reflected upon himself, there he saw many Failings : Whereupon he said, there was no Action done by him that was ever so good, but there was some Circumstance or other that he saw himself defective in : And he said, ' I have accounted it a great Pitch, when the LORD hath shewed me some Defects in my best Actions, that I may go clean out of myself unto *Jesus Christ* : By this constant Practice of his in reviewing his Life and Actions, he kept much inward Peace of Conscience : And by this Means  
he

he attained to as habitual a Persuasion of the Love of GOD as most have attained unto, so that he walked in the Light of GOD's Countenance from Day to Day. Much of his Prayers were, that his Faith might be so strengthened, as to see and behold the Love of GOD in all the Passages of his Life, that (with *Abraham*) he might give the LORD Glory by believing.

HE was very jealous of losing this blessed Privilege, namely, the Sense that he had of the Love of GOD and the Light of his Countenance that he walked in. He said, there were two Things that he mainly desired of GOD: First, that having been a Professor of Religion so long, he might be kept from scandalous Sins. Secondly, That GOD would not hide his Face from him; saying, that he was a Man of a low Spirit, and that without GOD's Presence he could not subsist. And therefore, said he, I saw it necessary to be kept under Affliction, that I might be humble. Knowing that GOD would not reveal Himself to proud Persons.

BESIDES this habitual Peace and Assurance, he had many particular Comforts from the Lord at several Times, and upon several Occasions; usually when he laid him down to Rest at Night, he had the Promise sealed to him; 'Fear not—I am thy Shield, and thy exceeding great Reward.' When he had been begging such a Pitch of Holiness, the LORD hath hinted to him, 'I will satisfy thee.' When the LORD took away his first Wife, whereupon he was troubled how to dispose of his Children, the LORD comforted him with this: 'They are thine but for a Time, but they are mine for ever.' Having been exercised with a Fit of the Stone, he wrote thus to a Friend: 'These are to let

to let you know how fatherly the LORD dealeth with us: Though afflicted, yet not forsaken. That which sweetens all my Afflictions is, the inward Peace which the LORD is pleased to give me in all my outward Pain.' When he was in any special Strait or Difficulty, and needed Counsel, the LORD did always, first or last (after his earnest seeking to Him) make his Way plain unto him.

THE LORD did also many Times give him secret Hints what he was about to do. When any great Thing was approaching relating to himself, his Family, or the Church, he had usually some Intimations from GOD concerning it. On a Time he was observed to be very sad, saying, that GOD had intimated to him, that he would make some Change in his Family, but what it would be he knew not; and he made this Use of it, to set his House in Order; and not long after the LORD took away a near Relation, which proved a great Affliction to him. And tho' the LORD did many extraordinary Things, yet did he not expect them, neither did he (as *Luther* speaks of himself) indent with the Lord that he should give them unto him, much less would he boast of Things of this Nature. He was content with the plain, naked Word of GOD, and all his Study and Delight lay therein.

HE was much in Prayer, and had a singular Ability in Meditation, and this made him a wise Man, and a wise Christian. He would seldom answer any serious Matter, but he would first pause a While. He was much delighted in a Saying of Dr. *Preston's*, 'That the greatest Musers are the best Artists.' He was so much taken up in Meditation, that he found himself much spent by it, and would say, 'That Mediation was a spending Thing.'



Thing.' Sometimes in a Morning, he would be meditating an Hour or two together: When he was riding or walking abroad (if he was alone) he would still be in Mediation. When he went about his worldly Affairs, he would contrive them before hand, and spend what spare Time he had in heavenly Contemplation: He seldom prayed in secret, but would fit himself for it by Meditation; saying, ' he preferred a short Prayer after long Meditation, before a long Prayer without Meditation: Whenever he heard a Sermon, he spent a considerable Time in Meditation upon what he had heard.

He used to say, ' That if he were in a Place wherein he might have Opportunity of hearing more than two Sermons a Day, he should not like it so well to hear much, unless he could have Liberty to digest it by Meditation. In Meditating upon the Things he heard, he would diligently look into all the Texts that were quoted; often speaking of that famous Instance of the *Bereans*, of whom the Holy Ghost testifies, that they were more Noble than those of *Thessalonica*, because they searched the Scriptures, whether those Things were so. This Meditation helped him greatly, insomuch that by a diligent Inquiry into the Scriptures, and Musing upon what he had heard, he was sometimes carried much farther than the Minister. And when he came to repeat those Sermons in his Family (as his constant Practice was) having meditated upon them before hand, he would clear up those Passages that had been delivered more darkly. And if the Preacher was of meaner Parts and Gifts, and what he had delivered might not seem so useful, he would so explain, and illustrate what he heard, that the Sermon was always rendered profitable in his Repetition of it.

AFTER

AFTER his Repetition on the LORD's Days, he used to call his Children and Servants to an Account of what they had learned of that which had been taught; if any had been careless, he would reprove them for their Negligence, and shew them the Danger they were in by their Unprofitableness: Such as were apt and forward to Remember, he would encourage, often mentioning that Speech of our Saviour, *To him that bath, shall more be given; but from him that bath not, shall be taken away even that which he bath.* And tho' when there was Occasion, he would speak with great Authority, yet when he came to Discourse with his Children and Servants about these Things, he would speak with much Familiarity and Condescension to the meanest of their Capacities; thereby insinuating himself into their Affections, begetting a Love in them to the Word, and taking Opportunity to make Things more plain and easy to their Understandings.

HE was much and frequent in Prayer: He often prayed with his Wife alone; and when any great Occasion fell out in the Day, he would retire into his Closet to ask Counsel, and a Blessing from the LORD. Every Month he kept a private Fast by himself, (besides what he did upon emergent Occasions) to seek the LORD, and the better to prepare himself for the LORD's Supper, at which Time also he had much upon his Heart the Concernments of the Church; when ever any Affliction beset him, or any in his Family, or of his Relations, his constant Course was, to seek the Lord in an extraordinary Way. And if there were any great Business that he was to undertake, or any great Strait wherein he needed divine Counsel, or Protection, he still set Time a part in a more than

ordinary Manner, unto which he used to have some gracious Return.

BESIDES his set Times of Prayer, he was frequent in holy Ejaculations, and he was very punctual in keeping his Times and Seasons for Prayer, Reading, and Meditation. Tho his worldly Business were sometimes very urgent, yet was he always very loth to abridge himself in his wonted Course of holy Exercises, and if at any Time he was abridged of his full Time, he would redeem the next Opportunity to regain what he had lost. He used to say, that when he did hasten over holy Duties out of an eager Desire to follow his worldly Business, he did many Times meet with a Cross in them, but when he did spend his ordinary Time, God did make his other Business to prosper the better ; or if not, his Mind was brought to submit to the V. ill of God.

In all his Prayers, whether alone or with others, his Heart was greatly affected, and carried out with much holy Zeal and Fervency. In his old Age his Heart would often melt and be dissolved into Tears, and his Affections seemed to be as vigorous as the Affections of young Converts ; when he joined with others in Holy Duties he was far from a remiss and careless Carriage. His Deportment was so reverend, and mixed with such Affections, that the Minister under whom he lived, would profess, that he found himself much quickned by observing his lively Affections : If at any Time he found a Deadness coming upon him, it grieved him more than any outward Affliction.

If he awoke in a Morning before his ordinary Time, yet he would get up ; and his Manner was to spend some Time in Meditation, for the most

most Part about the great Work of our Redemption, and on the Sacrifice of the LORD *Jesus*, which he offered up to his Father for the taking away of his People's Sins : And he used to counsel his Children, every Morning to take a Turn at the Cross of *Christ*, and to think of his Sufferings, which, said he, will be a Means to make you love *Christ* the more. As he dressed himself in a Morning, he would drop holy Instructions among those that were about him ; and when he was ready, his first Work was to retire into his Closet, where he spent a considerable Time in Reading, Meditation, and Prayer.

EVERY Morning he read some Part of the Scriptures, with some Commentary upon the same.

HAVING ended his private Devotions, he used to call his Family together, to whom he communicated what he had learned by his own Meditation, and by the Authors which he read: And whatsoever his worldly Business were, he would rarely omit this Exercise in his Family. And such was his Modesty and Humility in managing this Business, that he would tell them, he would not take upon him to interpret the Scripture, but only would communicate to them what he had learned from judicious Divines. By this constant Course of Reading and Meditation, he became expert and mighty in the Scriptures, so that in his Family Duties, he would open the Scriptures with much clearness of Judgment, the Lord enduing him with a more than ordinary Ability to make Things plain to the meanest Capacity : And when he came to apply Things to those of his own Family, he would carefully consider every ones Condition, and those whom he feared to be still in the State of Nature, he would lay open to them the Danger of

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their present Condition; and what a sad Thing it was for them to remain out of *Christ*: And whatever the Matter was that he had been speaking of, his Exhortation still was to press them to look after *Christ*, in whom the Father had laid up all Grace, and from whom they must expect to receive all Grace: And his Exhortations were set on with great Authority; and there was so great a Presence of GOD with him, that many (besides his own Family) who occasionally came to his House, and heard him, will have cause to bless GOD for him to all Eternity.

HAVING spent a quarter of an Hour or little more in these Exhortations, he would close the Duties with Prayer, wherein he would not be long: But his Prayer was so substantial, that he would comprehend the whole of Religion in a short Prayer. His Prayer seemed to be nothing but a digested Meditation, acted by the Spirit of GOD; every Passage in it had its Weight, and not one Sentence could well be spared. Though he varied in his Form, the Substance and Materials of his Prayers were for the most Part the same; yet still he took in the other Necessities of his Family, as the various Providences of GOD gave Occasion. The main Scope at which his Prayers were levelled, was the Glory of GOD; he was still carried above himself to eye and aim at that, and still would thus be expressing it; "Lord glorify thyself in our Salvation: Glorify thyself in bestowing this or that Grace upon us." The Matter of his Prayer was still commensurate to the Word; what the Word required of us as a Duty, either in our general or particular Callings, or in Relation to the various Providences of GOD, that was still the Matter of his Prayers; he was most eminent in this, for having a very large and comprehensive

prehensive Charity, he would still take in the Concernment of the Church Catholick.

IN the Evening, before Supper, if he could get Liberty, he sent some Time in reading the Works of some eminent Divine; and he took most Delight in Dr. *Preston's* Books, wherein he was so conversant, that most of the choicest Passages in his Writings, became very familiar with him. Then he betook himself to his constant Course of Prayer and Meditation. After Supper he caused his Children, and the young Scholars that were in his House (which for many Years was never empty of such, who were sent to the Grammar School, and by their Parents were placed in his Family, to enjoy the Benefit of his Instructions and holy Example,) each of them to read a Chapter; which being done, he would call together his whole Family, and would spend the rest of the Evening in catechising, or in repeating some Sermon that had been preached in the Week Day.

WHEN the Sabbath was approaching, he would endeavour so to order his Affairs, that he might dispatch his worldly Business in due Season, and so have the more Liberty in the Evening to set his Heart in Order for the Duties of the LORD's Day; When it was come, he would spend most of the Morning in secret Prayer and Meditation, and he used to be shorter in his Family Duties on that Day than on others, that so they might not be hindred from attending the Publick Ordinances. And his Care was to be there at the Beginning; he used to say, that it was fitter for them to wait for the Minister, than that the Minister should wait for them; and he would often mention the Example and Speech of *Cornelius*, (A<sup>c</sup>t. x. 33.) *We are all here present before GOD, to hear all Things that*

are commanded thee of GOD. The Morning Sermon being ended, he would spend the little Time he had before Dinner in looking over his Notes, and in Meditating upon what he had heard.

DINNER being ended, he used to repeat the Sermon to his Family, and so hasten to the Congregation. After the Sermon he used to spend a considerable Time in Secret, and the rest of the Evening was spent in Repetition of the Sermon, and in calling his Family to an Account of the Things which they had learned.

HE highly esteemed and revered godly Ministers, tho' they were of low Parts and Gifts. And according to his own Practice, he would often exhort his Children, and those about him to have an high Esteem of the Gospel Ministry, often pressing upon them those Words of our Saviour, *He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.*

HE would often tell them, that GOD could, if He so pleased, speak unto them Himself; but choosing to condescend to our Infirmities, He rather speaks to us by Men like ourselves: He could have spoken to *Cornelius* Himself, or have caused the Angel to preach to him; but he bids him to send for *Peter*, who should tell him what to do.

HE would say, it was lawful for us to covet the best Gifts, if we might enjoy them, but we must not despise the meanest. He said, "When you come to the Ordinance, the Business is between GOD and you, and whether the Instrument be of meaner or greater Parts, yet this is the Portion that GOD allots you." And he said, "That there

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was not the weakest Sermon that ever he heard, but the LORD did him Good by it. "When I met with a Sermon that did not like me, I first looked into myself to see if there was nothing amiss there; and if there were no Fault there, I would then scan it over again. For we many Times blame the Minister, when the Fault is our own, that we have not prayed for him as we should have done." His Love to the Word was such, that tho' there were two Ministers in the Place where he lived, and a weekly Lecture, yet even in his old Age he would ride six or seven Miles to enjoy the Benefit of a weekly Lecture at *Exeter*.

His Desires were much carried out for the Conversion of Souls. He seldom prayed, but he would pray with great Affection for all in his Family, and for all others that belonged to GOD: And in his Family Exercises he would still be speaking somewhat that might make them see their Need of *Christ*; and that which he pressed most was, that they would labour to make sure of *Christ*.

He was full of Bowels of Compassion to those that were under Temptations and Distress of Conscience, several of which resorted to him, and some abode in his Family for a Season, the better to enjoy the Benefit of his Counsel and Prayers; and GOD was pleased so to bless his Endeavours, that they went away with Peace and Satisfaction.

HIMSELF also was not without his Temptations, tho' his Assurance remained unshaken. Once indeed in Sicknes he was strongly assaulted by *Satan*, who suggested [to him that he was an Hypocrite; but the LORD put it into his Heart to answer, *Be it so, yet now I will cast myself upon the Grace of GOD in Christ*, and hereupon the Temptation



tation immediately vanished. And he was not without other Temptations, especially to Infidelity. A Day or two before his Death he complained to a near Relation, that he had been troubled with grievous Temptations, as to question whether there were such an one as *Christ*, and whether there had been such Actions done by Him as are recorded? But the Morning after these Words were droped into him; *I was crucified for thee; I shed my Blood for thee.* This melted his Heart exceedingly, that the LORD should so condescend to him, so that he could not speak without Tears.

HE had also had several other Conflicts, so that he once brake out into this Expression; *O, it is hard keeping up 'till we come to Heaven: It is hard fighting: And again; Before we receive our Crown, we must strive: Temptations will arise.* But blessed is the Man that endures Temptations; for when he is tried he shall receive a Crown of Life. He said, “that he had been ten Years striving against one Corruption, and at last the LORD brake the Neck of it: As also, I have been striving against the Heighth of my Spirit these forty Years.” And as he had his inward Conflicts, so he was seldom without some outward Affliction. He said it was one of his Exercises every Morning to expect what GOD might try him with in the Day, either by Afflictions or Temptations: Adding, “I thought I had undergone many Trials, so that now I might hope to be quiet, but still the LORD provides some new ones.” And in a Letter to a near Relation he said, that his Life was made up of Mixtures of Encouragements and Difficulties: And, *It may be much to the Glory of GOD, and to our Advantage, if we still expect such Mixtures, knowing that we are thereunto appointed, and that so we may in every Day's Success intreat the LORD for Grace suitable to*

our Infirmities and Necessities; whereas, if we should limit the Almighty to have our Wills satisfied, we may displease Him, and create Crosses to ourselves. And as he was seldom without some Affliction or other, so they were of singular Use to him. He said, "Whenever I was out of the Way, the LORD shewed me clearly that I was so, and that this or that was not right, and this he did usually by Afflictions." He said, "He never had any Chastisement in all his Life, but the LORD had shewed him some Miscarriage by it."

His Afflictions made him pray much. It was his constant Course, when any Trial betel him, to set Time apart to seek the LORD in an extraordinary Manner: And in all his Afflictions his great Request to the LORD was; That he might be made Partaker of his Holiness thereby. When his Family was visited with the Small-Pox, he was mightily stirred up to pray, that this Visitation might end in the Reformation of it, and that they might set to the Work of GOD with all their Might: And this was the Fruit of all his Afflictions, to make him more active in the Ways of GOD.

WHEN one of his Relations had been sick, he wrote thus unto him: *Truly I perceive the LORD's Mind is to wean us from the World, and from ourselves: The LORD accomplish the good Pleasure of his Will in us to the utmost, that we may cleave unto Him wholly and fully, by the Wisdom and Strength of the LORD Jesus in us: Be not dismay'd at your Afflictions: The LORD will turn them to Good.* A few Years before his Death, the LORD tried him by suffering his House to be on Fire, upon Saturday-night about Ten o'Clock, most of the Family being in Bed, and himself asleep: Being awakened by

by some that first descried the Danger, the first Thought God put into his Mind was, that God *in Judgment would remember Mercy*; and God in Mercy heard his Prayer: For only his Out-houses were burnt, and his Dwelling-house was preserv'd, altho' it joined to the other. The Providence of God was wonderfully seen in its Preservation. His Friends, Neighbours, and the Poor of the Town came to his Assistance. And though all his Goods were carried out, and there were many necessitous Poople, who might have conveyed away several Things, yet such was their Love and Respect to him, that he lost not any Thing, but all his Goods that were carried forth, were preserved intire, without the Loss of any one Thing. And that which added much to the Mercy was, the Fire was so soon quenched, and his Goods set so soon in Order by his Friends, that he had Liberty to sanctify the Sabbath according to his usual Manner.

THIS Affliction he attributed to his not putting away an evil Servant (whom he had often admonished, and yet he was not reformed) tho' he oft had Thoughts of putting him away, but being slack in doing it, he thought the LORD so corrected him. When at another Time the LORD had made some Breach upon his Estate, he said, "The LORD had hereby shewed him, that if he leaned too much upon these Things, GOD would take them all away." Also speaking about Afflictions in general, he said, "For mine own Part I acknowledge to the Glory of GOD, that our only wise GOD and heavenly Father, hath taken the best Course with me. O how lazy had I had been and worldly, if the LORD had not hedged up my Way: But blessed be GOD who will not suffer me to live after the Flesh."

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HE was very sensible of the least Mercy, and a curious Observer of every Providence. When at another Time his House had been in Danger of Burning, writing to a near Relation, he thus expressed himself: *The LORD teach us what to render for all Mercies and Deliverances; especially for that great Deliverance from Wrath to come; and for the Hope of Eternal Life, which GOD, who cannot lye, hath promised.* He was very curious in observing the least Check or Rebuke from Providence in every Thing that beset him. And upon the least Cross he would presently humble himself before the LORD, and pray that he might understand his Meaning in it.

His great Design was to glorify GOD in his whole Conversation: He studiously watched all Opportunities for that End: His great Prayer was, that wherever he came, he might either do or receive Good. He did not speak of the Things of GOD because others spake of them; but if Opportunity were not offered, he would seek it, and fasten some good Discourse upon those with whom he conversed. The Minister that preached at his Funeral had this Passage: *The general Bent (said he) and Bias of his Spirit was towards GOD, and towards his Name; the very Quintessence of his Spirit carried him that Way, and that intently and constantly: I could never observe in him that he intended any Thing more, or minded any Thing so much as the Glory of GOD. Did you converse with him about Worldly Affairs, he would reduce you by little and little to some Heavenly Discourse: There would all the Lines of his Circumference center.*

His Humility and Modesty were such, that if any Ministers were present, or others whom he took to be his Superiors, he would wait to see whe-



whether they would speak any Thing for Edification; if they were silent or more slack, he would endeavour to engage them in good Discourse, or else before they parted would set it on Foot himself: He used to be troubled if he was long in any Company, and nothing was spoken to Edification. When he spoke of the Things of GOD, he did it with much Authority: The Weight of the Things he spake of was much upon his Spirit, and he had his Heart wholly taken up with them. Religion and the Things of GOD were become natural to him; and what Vehemency of Spirit others had in Prosecution of their worldly Affairs, the same did he manifest in the Things of GOD; and as himself was affected with them, so did he for the most part affect others. When he either counselled or reproved any, he would choose, as much as might be, to do it in Scripture Language, that so they might rather hear GOD speaking than him, and consequently what was spoken might carry the more Authority with it. In his Reproofs he used great Wisdom and Compassion, and he so ordered them, that it appeared he only aimed at their Good: And he greatly loved such as would faithfully reprove him. He often said, that he had never met with but one in all his Life, that would be so faithful a Friend to him, as to tell him of what he apprehended to be amiss in him, and he loved him the better for it all the Days of his Life.

HE was very eminent for his Heavenly-mindedness, and his Heavenly-affections. He constantly prayed, that our Conversation might be in Heaven, whilst our Habitation was on Earth. And as he prayed so he lived: He said, *Methinks, I look upon all Things in this World, as Pictures of the Things in the other World.* And again, *Surely, if GOD shall be all in all hereafter, the less we have*

to do with the Creature here (more than needs must) the more like we are to that Life. And again, I am ashamed very much sometimes that I should delight in the Creature so much, and delight in God no more. When some of his Children were coming to visit him, fearing, out of a Godly Jealousy, lest they might be too much transported with a meer natural Joy, and not make that spiritual Improvement they ought, he wrote thus unto them before their coming: *When Moses and Elias appeared in Glory, at the Transfiguration of Christ in the Mount, the talk they had (as St. Luke saith) was touching the Decease of Christ, which he should accomplish at Jerusalem: And we (among other Things) may thence learn, that it is an Heaven-like Disposition, in the Midst of all our earthly Enjoyments to think and talk of our Departure hence. And as I write this to you, so I speak of it here, that both you and we may mingle our Meeting here on Earth, with such Thoughts and Discourses, as may mitigate the Bitterness of any afflicting Providences, and may contain our Spirits in an even Temper, by the Expectation of that uninterrupted and eternal Joy that we hope one Day to enter into, when we shall meet, never more to be separated. And in an other Letter he thus expressed himself: We have but an Inch of Time upon Earth, and then we enter upon Eternity: O then let us pray continually, effectually, fervently, that our Way may be right, and our Hearts upright to the finishing all God's Will in Duty, according to our Relations, in all Well-pleasing.*

He had a very tender Conscience, sensible of the least Failing; and though none was known to be more charitable to others, and to make a more charitable Construction of what was done by others, yet none was ever more severe against himself. When he discerned the Ebullitions of Pride,

Self-love, Covetousness, and Infidelity ; when he saw the least Mixture of Self-ends in his good Actions ; when he observed how prone he was to be biaſſed by Man-fearing and Man-pleaſing, from his Duty ; this was an inexpressible Trouble to him, and he would bewail these Things with more Bitterness, than many are wont to do their groſſer Sins. If he had at any time unawares, ſpoken a Word which he judged uncomely, and unsuitable to the Gravity which he conceived became a Christian, he would bewail it greatly, and could not be at rest 'till he desired those whom he supposed might take Offence, to pass it by. He rarely ſpake of his Comforts or ſpiritual Joys, but oft of what he found amifs in himself, and many Things which are much ſlighted by others, were curiously observed by him. In a Letter he thus expreſſes himself, *My Unthankfulness (besides my other sinful Infirmities) grieveth me sore, and I am jealous of myself, lest the Fear of the LORD doth trouble me more than Grief for Sin.* And Again; *I have found and do find, a great Difficulty (as in other Things) so in this of Health, to keep the narrow Way of the LORD, for I find by woeful Experience, that I am often slipping out, either to too much Indulgence, or too much Severity. The LORD make us wise to avoid both these Extremes.*

His great Care was to keep himself, not only from such Things as were in themselves sinful, but to abstain from all Appearance of Evil, and to cut off Occasions of Offence from such as might seek them. He said, he had found by many Years Experience, that the great Difficulty was, in the Use of Things lawful and indifferent : Saying, that he had been often overtaken this Way ; sometime by his own corrupt Nature, which was ever willing to take the largest Size, and some-  
time

time by the mistaking of others who had misapprehended his Intentions, and made an evil Construction of his Words.

He was eminent in resigning himself, and all he had to the Will of God. It was his constant Practice to pray his Will into an Oneness with the Will of God. He observed, that it was very incident to our Natures to desire to bring down God's Will to ours; but it was much better to pray up our Wills into his. When any Difficulty did occur, and his natural Affections, and Inclination would have carried him such a Way, his first Work was not to pray so much that he might obtain that which Nature would desire; but that his Will might be brought up to the Will of God, and that his Spirit might be brought to an holy Indifferency, and the LORD eminently answered him herein.

WHEREUPON, before the Issue of Providence was discovered, his Will was usually brought to the Will of God, and in several great Cases and Emergencies in his Life, wherein he was much concerned, he said, "Touching the Success of such a Business, I have received Power, through Grace, to acquiesce in the Will of God, when it is manifested." He made it also his Endeavour to resign all he had to the LORD's wise Disposal. Having heard of the Welfare of some of his Children, he thus expressed himself, "Now what Thanks can I render to God for you all? Only I desire to give all up to God, that he hath given you to me for a Time." His Advice also to his Children, was to follow his Example herein, and to give up their nearest Comforts to God daily.



HE much desired to be Spiritual in all he did, and that Grace, and not Nature, or fleshly Wisdom might sway him in every thing. When a near Relation asked his Counsel in a Business of Concernment, before he would give his Advice, he said, "O that I might be wholly Spiritual; that no carnal Respects might blind mine Eyes! Wherever he was engaged in any Difficulty, or was to manage any Business of great Concern, his first Care was to mind his Duty, and to study which Way Grace would teach him to act, and his great Care was, that Grace might have the principal Sway in all his Actions.

HE used to say, "That Duty was ours, but the Success of Things belonged unto God. We should go study what our Duty is, and then leave the Success to God". One desiring his Advice in a Business of great Difficulty, he wrote back thus unto him: "This one Thing let us with incessant Importunity crave of the LORD, that in this, as in all other Things, he would teach us the Way wherein we should go, and that we may walk with God, and follow him fully in the Integrity of our Hearts, and then leave the Success on his Care, who is the only Wise and Almighty, and our Father".

HE advised that in all Cases of Conscience we should seek Resolution from the Word; and that in difficult Cases we should ask Counsel of some able, faithful Minister. "For, said he, the Priests Lips must preserve Knowledge, and we are to enquire the Law at his Mouth: And God hath appointed Pastors and Teachers for the perfecting of the Saints". And concerning Ministers Advice, he would say, "That which they speak out of the Pulpit is to be preferred before that which they speak

Speak in a private Way; for it is to be supposed that they have consulted much with God, and have studied, and prayed hard for that which they deliver in publick; and therefore more Authority is to be given to it, than to any occasional, or sudden Counsel".

HIS Desire was to be always in the Exercise of Grace, and to mind present Duty. He was much pleased with the Saying, *That a Christian ought to be always in Duty.* And according to this, he made it his great Study to consider what the present Duty was that GOD put upon him. When he went to visit any one, he would consider what his Call was to go, and what Opportunity he might have to do or receive Good: And he much bewailed needless and complimentary Visits, as Things that did eat up and consume much precious Time. When he used any bodily Exercise, he did it as a Duty, saying, *It was the Will of GOD that we should endeavour the Preservation of Health:* And when he followed his earthly Affairs, he would do it as a Duty, saying, *That it was the Will of GOD that we should honour Him in a particular Calling.* His great Care was to make his particular Calling subservient to his general Calling; and his great Endeavour, so to order his earthly Affairs, that they might not jumble out the Duties of Religion, nor himself to be abridged by them of convenient Time for the more immediate Service of GOD.

By these Means Religion became so spiritually natural to him, that he seemed wholly to be turned into it: Whatever he did and spake, did not only favour of Grace, but seemed to be wholly guided by Grace.

He hath said, that once he could have wished many of the Commandments out of the Bible, but now he found his Heart made suitable to the Law. He never thought his Heart to be in a right Temper, but when he could delight in the Ways of GOD, and he used frequently to mention that Text, *Blessed is the Man that feareth the LORD,, and delighteth greatly in his Commandments.* He took such Delight in the Ways of GOD, and found so much Satisfaction in them, that he spake thus with much Seriousness; *If I were sure, that as dies the Beast, so dies the Man; yet would I not chuse to be otherwise than I am.*

ONE of his most eminent Graces was his Faith and Living upon *Christ*, which was the true Root from whence his other Attainments arose. It was the great Work of his Life to go wholly out of himself, and to live wholly upon *Christ*.

THESE were some of his frequent Expressions in Prayer: *Take us wholly out of Self, and let our whole Dependence be upon Christ. Make us one Spirit with Christ, and let us be acted with his Spirit, that so we may not live so much as Christ may live in us. It hath pleased the Father, that in Him should all Fulness dwell: Out of his Fulness let us receive Grace for Grace. Thou hast appointed Him to be Wisdom, Righteousness, Sanctification, even all in all to thy People: LORD make Him so to us.*

THIS was his constant and most familiar Language; and as the Bent of his Spirit lay most this Way, so he counted it his greatest Perfection. To some that highly esteemed him for his great Holiness, he said, *The highest Thing that I have attained to, is to go quite and clean out of myself, and to roll myself wholly upon the Grace of GOD in Christ.*

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He never suspected himself more, or thought worse of himself, than when he found a secret Inclination to look to somewhat in himself, and could not find himself so clearly brought off to Acts of Self-denial: Whereupon he said, *I have been apt to question my Condition much of late, because when I have found Things amiss in me, and have found out any Salve, I would be quiet, and did not deny myself fully to rest on the Grace of God in Christ.*

He often exhorted his Children that they should labour to deny themselves more and more, and study *Christ*, and learn him more and more: He was scarce ever known to give any holy Exhortations, in which he was most frequent and abundant, but still he would be sure in the Close to advise them to look to *Christ* for all Grace; and whatsoever Duty he exhorted them to, he still put them in mind that the Grace and Strength by which they were to perform this, was to be expected from *Christ* alone.

He was as eminent for living by Faith on the Promises, as on the Person of *Christ*, resting upon the LORD in all his Straits. When he could but take Sanctuary in some Promise, and find out some Word of GOD for his Faith to rest upon, he thought himself safe: He delighted to speak of that Passage of *Abraham*, that *Abraham* gave Glory to GOD by believing. He thought the highest Way of honouring GOD, was to trust upon his naked Word and Promise. Indeed he was often assaulted with Temptations of Infidelity, but these did but quicken him to pray more fervently, and in the Conclusion, by these Shakings his Faith got the deeper Root. The chief Stream of his Prayer in his elder Years ran this Way, that he might not stagger at the Promise through Unbelief; that he might be established in the Faith; and that his Faith might not fail; and the

LORD



LORD answered him herein: For his Faith held out in his Strength to the very last.

As his Graces and Experiences were extraordinary, so he had more than an ordinary Measure of Humility. He frequently used that Expression of St. Paul, that he was the greatest of Sinners. There was no Corruption that he set himself more against than spiritual Pride. Whenever he begged any other Grace of God, he still begged Humility, as that which must make him capable of receiving that Grace. He used thus to express himself; *That we may receive more Grace, make us more humble.* He used also to warn others to beware of spiritual Pride: *Watch,* said he, *against that Stratagem of Satan, wherewith he usually assaulteth Souls in the Growth of spiritual Gifts, which is, to puff them up.*

THOUGH he was most sensible of the stirring of Pride in himself, yet by his long and daily praying and striving against it, he got so great a Victory over it, that others who beheld him never saw greater Demonstrations of Humility in any than in him.

WHEN he spake of God, or in the Cause of God, he would speak with great Authority: But when he spake of any thing relating to himself, he would still abase himself, and manifest the greatest Lowliness; and he liked not that others should think too highly of him. Writing to one, he said, *Think of me no otherwise than you see me: Only I hope I have obtained Mercy to be faithful.*

HIS great Care was to put off all from himself, and to attribute all to the free Grace of God. And when

when he was carried out to any special Exercise he would say, *I have received Grace to do this or that Duty, or to believe this or that particular Promise.* It was his frequent Saying, *Let us remember to expect all from him, and to ascribe all to him.* When he heard of the Grace of GOD in others, he used much to rejoice in it, and was never known to envy the Gifts or Graces of others, but rejoiced exceedingly to hear of them. He loved Holiness for Holiness-sake; and therefore when he saw it in any, he rejoiced in it as if it had been in himself. Hearing of the Grace of GOD bestowed on some, he said, *Blessed be the LORD for ever and ever. Who are we that we should be able to will any Thing after this Sort? The LORD keep it in the Purpose of our Hearts for ever, and prepare our Hearts to Him.* The great Thing which he begged of GOD for himself, and his near Relations was, that GOD would make use of him and them to be some way serviceable to him; and then said, *One Thing more I have begged of GOD, and shall beg, that both I and you, and all that do receive the Benefit, may look up, and give to GOD alone all the Glory.*

HEREIN lay the Perfection of his Grace, that tho' he desired to be most serviceable, and to be carried forth in the highest Way of exercising Grace, yet when all was done, he desired not to be looked upon the more; but that all that was done might be seen to be of GOD, and that GOD might be admired the more. Writing to a near Relation, he said, *I pray that GOD will make use of myself and you in such a Way, that GOD alone may be seen, and we not taken notice of at all; that He may have the Glory, and we not be seen.* He mightily rejoiced to see Religion honoured. When an old Christian, that had been a Professor of Religion many Years died, and had held out in his Profession to the End, with-  
out

out any Stain upon his Conversation, he seemed to be transported with Joy, and could hardly speak of it without Tears.

He was greatly affected with a Sense of GOD's Dispensations towards the Land: If Judgments from GOD seemed to be approaching, or if the Land lay under Judgments for the present, his Course was to humble himself in a more than ordinary Manner. He used to say, that he looked above the Instruments, and second Causes, to transact all between GOD and him, and to consider what it was that GOD aimed at in every Dispensation.

IN the Time of our late Troubles, he wrote to a near Relation thus; *We had here with us as loud Thunder as I ever heard: Our House did shake: The Lightning also was extraordinary, such as I never saw in all my Life. I stood to see how it came forth at the Breaking of the Clouds, and I saw, and so did many others with me, that out of the midst of the Lightning there came forth diverse Times the Likeness of fresh burning Coals of Fire, so red and sparkling as any hot Iron can be when it is heated to the uttermost in the Smith's Forge. These Signs from Heaven, with the Sword drawn out upon Earth, speak aloud that our Provocations are very great. Join with us to intreat the LORD for Pardon and Reformation. Stir up your Friends to do the like: It may be the LORD will hear and spare, because he warns; or it may be such Seekers may be hid, or marked out from the common Destruction; or if the outward Man perish, sure I am that Soul shall find Mercy that seeks the LORD in Truth.*

IN another Letter he wrote thus; *At such a Time fell Abundance of Rain, and the Waters were so high*

as have been seldom seen; many Mens Harvest is yet behind, and great Loss likely to ensue: Our heavenly Father shakes now the Rod of Famine, as formerly of the Sword. O let us pray that Grace may turn all of us from our Iniquities.

IN another Letter, speaking of the publick Troubles, he thus expressed himself; *I believe that one End of our Troubles may be to keep us up in a fervent Frame of Praying: That we may pray ourselves more and more into that heaven-like Conversation, in which the ancient Saints have been enabled to outlive their Troubles, and so I trust shall we.*

HE was a Man of a sound Judgment, and most stable in the Faith, insomuch that, though he had been a Professor of Religion for many Years, and lived in such a Time wherein so many Opinions sprang up, yet he never took up, any particular or novel Opinion. But he always preferred the old Divinity, and liked that Doctrine best, which he knew to be maintained, by the Generality of godly, sober and orthodox Divines. When he perceived that any were led aside into corrupt Principles, he would pray with great Compassion and Tenderness for their Recovery.

INDEED herein he was very eminent; instead of censuring others about their Opinions, he conscientiously set himself to pray for them; and as he had Opportunity, he would, in the Spirit of Meekness, endeavour, by setting before them the clearest Texts of Scripture, to inform them in the Truth. And being sensible how the Work of *Christ* was hindered by the falling away of many to vain Opinions, his Prayers ran much that Way, that the LORD would please to reduce wandering Souls, and he used to exhort others to do the like: O, said he,

let



*Let us be earnest with our GOD to establish us and ours,  
and all his People in the Truth of the Gospe!.*

HIS Charity towards others was very exemplary, where he saw any thing of *Christ*, or Sincerity, tho' mixed with some Errors in Judgment, and accompanied with other Infirmities; he could pass over those Defects, and embrace that of the Grace of GOD that he apprehended to be in them. He loved to make the best Construction of the Actions of others, and if it could possibly admit of a candid Interpretation, he would be sure to construe it in that Sense. It was a Rule with him, never to speak of the Faults of others behind their Backs, except it were in two Cases; either that it might tend to the Person's Reformation, or else to warn others to take heed of such a one that might do them a Mischief. Neither could he patiently endure to hear an evil Report concerning others.

HE was ready to distribute to the Necessities of others to his Power, yea, many times beyond his Power. His House was open at all Times for the Entertainment of godly Ministers, and other good Persons that came to visit him. He was a Lover of Hospitality, and spent a great Part of his Estate that Way. Few Weeks passed wherein he did not entertain and lodge some godly Person or other; and none could be more hearty in the Entertainment he gave, whether they were his familiar Friends or Strangers.

HIS Love was truly according to the Apostle's Rule; *Let Love be without Dissimulation*. All the Entertainment he gave might easily be discerned to be done with all his Heart; and he rejoiced that he had an Opportunity to express his Kindness to them. He conscientiously set apart some Portion

of his Estate yearly for pious Uses; some Part whereof he gave to godly Ministers, another Part to young Students at the University, and the other Part to poor and necessitous People, as Providence gave Occasion: Besides, his Doors minister'd a constant Relief to the Poor of the Place where he lived, who were very numerous.

WHEN any came to complain to him of their Dissentions, he would exhort them, first of all to make their Peace with GOD, and to endeavour to set all right betwixt Him and them. He had the general Repute of a Man so just and unbiassed, that many times both the dissenting Parties would refer the whole Business to his single Determination, and they were content to stand to what Agreement he should bring Things to. When he went about any such Businesses, he would usually begin with Prayer.

BEING once called to make up a Difference between some near Relations, he moved that they might first begin with Prayer, but one of the Persons there present declared his Unwillingness thereto, whereupon he took his Leave, and said to a Friend that came away with him; *O! we shall be able to do no Good in it.* In making up Breaches, he was as careful to make the disagreeing Persons Friends, as to compose the Differences between them: And he had an excellent Dexterity to use Motives and Arguments, taken as well from the Laws of the Land as from the Laws of GOD, to press them to come to an Agreement. Such was his Love of Peace, and Desire to promote it, that when it hath been a Matter of Cost, and something hath been to be paid, and the Party that was to pay it hath refused to part with the Money, rather than

the Breach should not be made up, he hath paid it out of his own Purse.

MANY Times he had Money put into his Hands by godly Persons, to dispose of as he saw Cause; which being known, when poor People have come to him for Relief, he would always give them some spiritual Alms, before he distributed the other: And if any of them were guilty of any notorious Sin, he would endeavour to make them sensible of it, and to bring them to Repentance.

He was a great Promoter of the Meetings of Christians for Prayer and holy Conference; but an Enemy to such Meetings where they met together to discourse of State-Affairs, or to talk of Opinions, and controverted Points; or where the Time was spent meerly for an Ostentation of Mens Parts, not aiming at the spiritual Edification of one another: And this appeared by the Caution which he used in setting down Rules for the regulating such Christian Meetings; which were these.

1. THEY ought not to be in the Time of publick Ordinances.

2. NOR to the Hindrance of Family-Duties.

3. NOR in Places, or with Persons of an evil Report.

4. NOR to the Hindrance of Mens particular Callings.

5. NOR for Controversies of Disputation.

1. BUT for the clearing of Truths received in the publick Ministry, and in clearing of Cases of Conscience; and in such Exhortations, Admonitions, Counsels,

Counsels, and Consolations, as conduce thereto, or that are otherwise necessary.

2. FOR an Hour or two at the most, and once in the Week at most, except in some great urgent Cases.

3. IN some Family of good Report, and with Persons of good Report.

4. THAT every one present may have Liberty to speak one by one.

5. THAT they begin and end with Prayer for a Blessing.

6. ALL being ended, that presently every one depart to his Place and Duty, and to walk suitably, that the Ways of GOD be not evil spoken of.

BUT that which did most of all set forth the Grace of GOD in him was, that he did not only attain to an Eminency in this or that Grace, but to a great Degree in every Grace, so that there was no Grace but might be clearly seen in him, and in each of them he seemed to excel: As holy Affections, and spiritual Fervour in Prayer; Zeal for GOD's Glory, Faith, Humility, Meekness, Patience, Submission to the Will of GOD, Heavenly-mindedness, Charity, and Compassion unto others.

As he thus walked with GOD many Years, so he kept his Integrity to the End: And that which was most remarkable was, that in his elder Years he did not only retain the Lustre of his former Graces, but was still more spiritual, active, and lively in the Ways of GOD: He spent more Time in Prayer, Meditation, and other holy Exercises: He was more abundant in holy Counsels and Exhortations



hortations. He oft said, "Since our Time is short, let us work the faster, and watch and pray the more fervently. *Blessed is he that watcheth and keepeth his Garments.*" He minded little else but spiritual Concernments: Grace seemed to have the whole Command of him. Being asked by a Friend, how it came to pass that now in his elder Years he had more Command over his Passions than in his younger? He answered, "That it was not, because he found not the same Things in his Nature still: For he found himself more inclined to Passion than before: But because the Grace of God had now overcome him, and reduced him to the Temper wherein he now was."

He had a long and constant Remembrance of his Change before it came, accounting himself a Pilgrim and Stranger upon Earth. Divers Years before his Death, he seldom wrote a Letter to his near Relations, but he expressed his Sense of his approaching Change. A Year or two before his Death, he much rejoiced to think that so much of his Race was run; and said, "That he would not for a great deal have those Years to live again that he had already passed over." About five or six Weeks before his last Sickness, he thus expressed himself: *I am old (as Isaac said) and know not the Day of my Death: Pray for me that I may be faithful unto the Death.*

ABOUT the Beginning of December 1659, he fell sick of a lingering Distemper, which continued upon him about the Space of ten Weeks, before the LORD was pleased to put a Period to his Race. In the Beginning of this he had some Intimation about his Change: And the LORD, the better to prepare him for it, had fastened the Impression of it upon him before it came. When the Minister  
of

of the Place came to visit him, and said, he hoped he might recover: He answered, "He knew not how GOD might deal with him: But he had received the Sentence of Death in himself." A little before, he thus wrote to some of his near Relations: *Beloved in the LORD, I am yet, through Mercy, alive; and continue sick. My GOD dealeth bountifully with me, who do from my Heart acknowledge that I am the Chief of Sinners; yet hath He pardoned me, and will ere long receive me to be with Christ, which is best of all. Pray for me, that I may give GOD his due Glory by believing, and by a holy Submission and Conformity to his Will in Life and Death.*

WHILST he was able, he continued to pray in and with his Family, and speaking something to them out of the Word read; and when he found his Spirits so much spent that he could not do so much as formerly, he told them, that it was the Grief of his Soul that he could not do so much as formerly.

HIS Deportment all the Time of his Sickness, and at his Death, was suitable to his Life. He was naturally a Man of a fearful Spirit. But when he came to die, Grace had so elevated him above his natural Temper, that he was not only willing to die, but triumphed over Death, without being afraid of it.

He did not speak much in the Time of his Sickness, but employed it for the most Part in holy Meditations: Yet he sometimes spake to such as came to visit him, in some short Sentence or other. His usual Exhortation to them was this: *Make sure of Christ: Remember that one Thing necessary.*

Once when some of the younger Sort were about him, he said, "Make sure of *Christ*; and for your Encouragement I will tell you, that Religion is no vain Thing; is no Notion: It is a Reality; and I tell you so from mine own Experience." And at another Time, seeing some young Ones talking familiarly together, he said to them, He knew not what they were talking about, but commended their Love: Only they should be sure to speak something to the edifying of one another: And that they should have their *Speech seasoned with the Salt of the Word*: For the LORD *hearkened and heard, and there was a Book of Remembrance written for them that feared the LORD, and that thought upon his Name.* And when a Person of Quality came to visit him, he said, "Hold on as you have begun: Make sure of *Christ*. If I had as much Gold as would reach up to the Sky, it would do me no Good: My Interest in *Christ* is all my Happiness."

At another Time his Wife and Children coming about him, he said, "I hope you have made Choice of *Christ*. Be diligent in the Use of Means; but when all is done, depend upon *Christ*: Take heed of the World, for that is your greatest Enemy: I have found it so." And particularly to his Children he said, "Deny yourself the Delights of the World; and seek your All in *Christ*, and in Him you shall find All." When some good People, who used to have private Meetings, came to visit him, he said to them; "Continue in Prayer: Hold on: I am confident it is the Way of God you are in." To the Minister of the Place, who often visited him in Sickness, he said; "Preach to win Souls: Let all your Preaching be to win Souls." And to his own Son he wrote thus: *My Son, take heed to the Ministry thou hast received of the LORD,*  
that

that thou fulfil it. This will tend to the Glory of God, to the Good of Souls, and to thine own Account in the Day of Christ, the great Shepherd of the Sheep. And to some that were going to a Fast, he said, "Pray for me; but especially for the Church of God."

**DURING** all the Time of his Sickness he had not the least Cloud upon his Spirit; neither was Satan permitted in the least to disturb his Peace. When a Minister that came to visit him asked him, whether he had any Temptations? He answered, No: Blessed be the LORD he had none: So that although, all his Life-time, he had been full of Conflicts, yet when he came to die he had perfect Peace and Serenity. When he had been sick some Weeks, he wrote thus to a near Relation: *I yet live through God's Mercy, but continue weak: Yet the LORD deals very gently with me: For my outward Afflictions are tolerable, and my inward Consolations are full of Grace and heavenly Sweetness.* These Comforts continued with him to the very last: For at several Times in his Sickness, and the same Day he died, he was heard to say, *God hath left with me the Comforts.* And when about an Hour before his Death, he brake out into this Expression, *My Grief is great;* one of his Relations that stood by said, You do not mean in respect of your spiritual Estate? He answered, *No, no: He bath, and doth, and will support by his eternal Spirit.* Thus the LORD was pleased to answer him, in that which had been his Desire for a long Time, that his Faith might not fail to the last. The Night before he died he spake thus; *I have waited upon God for my Salvation; and blessed be God I shall not be disappointed.*



As was his Manner in his Life, so at his Death, he was much in the Acknowledgment of his own Vileness, and in magnifying the Free Grace and Mercy of GOD to him. When his Wife came to him, and said, she prayed that she might follow his Steps: He replied, "Follow *Christ*, follow *Christ*: He hath given you an Example: Blessed be GOD for Friends; but blessed be GOD for *Jesus Christ*, who hath saved us from Wrath to come."

His great Desire was to be perfectly resigned to the Will of GOD; and therefore his great Request to his Friends, when they came to visit him, was, "Pray me up into the Will of GOD." And to some of his near Relations, "Pray for me and yourself, that we may be taught, and made able by the Spirit of *Christ* in us, to resign and conform to our Father's Good will, that when GOD's Time is come, I may depart in Peace, unto that longed for everlasting Rest, which the LORD *Jesus* hath purchased for me, and to which He will bring me: Even so, *Amen*."

ALL the Time of his Sickness he was full of holy Ejaculations and Soliloquies. He often used that Passage of *Hezekiah*, *I am oppressed; LORD undertake for me.* And that of *David*, *In the Multitude of my Thoughts within me, thy Comforts delight my Soul.* He often repeated these Words, *Isa. xii. 2. The LORD Jehovah is my Strength and my Song; He also is become my Salvation.* Sometimes he would say, *Come, LORD Jesus*; and then would answer himself, *Yea, He doth come: He comes leaping over the Mountains, and skipping over the Hills.*

A FRIEND that visited him, using such an Expression as this, That the Bodies of the Saints should rest in the Grave as in a Bed of Down:

*Yea,*

*Yea, said he, but this Day thou shalt be with me in Paradise. Intimating, that tho' it were Matter of Joy to think that his Body should rest in Peace till the general Resurrection; yet his greatest Comfort lay in this, to think that at the Instant of Dissolution, his Soul should enjoy the immediate Sight of GOD. This appeared in his many ardent Breathings which he used, saying, Come, LORD Jesus. O how doth my Soul thirst for GOD! Go forth my Soul to meet thy GOD.*

*THE last Sabbath but one before his Death he said, O what a blessed Sabbath would this be, if this might be an Entrance into my everlasting Sabbath! At another Time he said, Why should we not be willing to die? Christ came from Heaven to the Earth to free us from Sin and Misery: And why should not we be willing to go from Earth to Heaven, to be freed from Sin and Misery?*

*Two or three Days before he died he had a sore Fit: But reviving a little, he called for his Wife and Children, and said, This is the true Grace of GOD, wherein I stand; that I expect Salvation by Jesus Christ, and by Him alone. And this he repeated again, and withal exhorted them, that they should give up themselves to Christ, and live upon Him. A Day or two before he died, when he saw his Children weeping about him, he said, Weep for your Sins. And when his Wife was lamenting, saying, what she should do, when GOD took him away; he said, You must repent for that Word. Did Joseph say, without me GOD shall provide for the Life of Pharaoh, and shall not GOD provide for you? Yes, he will: Only cast yourself upon Him.*

**HIS**

HIS Understanding and Memory continued with him to the last, insomuch that he wrote a Sheet or two of Paper a few Days before his Death, for the better directing of those that were to dispose of Things after his Death. His Will was made long before. And having finished this, he said, *Now I know not any thing more that I have to do.* And among these Directions he gave a particular Charge, that there should be no Mourning worn at his Funeral.

THE Day wherein he died fell out to be on the Lecture-day in that Town. And a near Relation coming to see him, he would not suffer him to stay with him, but seemed to put him off with his Hand, saying, *Away, away; you will come too late.* For he would not have him lose the Sermon, tho' it were the last Time he was like to be with him.

WHEN his End drew near, one that stood by said; "You see a holy Life brings a blessed Death." Whereupon, lifting up his Hands, he said, *Yea, yea, yea.* And a little before he died, he said, *LORD Jesus receive my Soul.* He called for something that he used to take in his Sicknes, which being brought, he, as his Manner was, set himself to lift up his Heart in a short Ejaculation, and in that Posture he breathed out his last, with his Hands clasped together, *February* the 7th, in the Year 1660: And of his Age the Seventy-second.

6 JY 1664





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